Supplement to the Catalogue

OF THE

Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME II)

By

MAULAVI ABDUL MUQTADIR
Khan Bahadur

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PREFACE

THIS, VOL. XXI of the Bankipur Catalogue, is the second of the two supplementary volumes that it was found necessary to add to the eleven volumes in which the Persian MSS. were catalogued. It contains the notices of 345 works and treatises (MSS. Nos. 2,007-2,351). It adds a thirteenth to the twelve volumes that have been published as the catalogue of the Persian MSS.

It would be to show a very narrow spirit, were the writer of the preface to this volume to say nothing but of it; for when Khan Bahadur Abdul Muqtadir laid down his pen after writing the last word, he had finished a labour that began as long ago as 1905, or, to count also the period of training under Sir Denison (then Dr.) Ross for the great work, when he compiled the *catalogue raisonné* of the Persian MSS. in the Calcutta Madrasah, as long ago as 1903.

The fact just spoken of connects the Khan Bahadur in one's mind with Warren Hastings; for it was to him that the Calcutta Madrasah owed its foundation. In that he has catalogued the Persian MSS. at Bankipur, he is associated in one's mind with another great Indian administrator, Lord Curzon: for it was to his initiative, a man to whom the call of a great library was little less stirring than the call of his country in danger is to a patriot, that we owe the Bankipur Catalogue.

The work begun at Bankipur in 1905 presently bore fruit in a volume devoted to the Persian poets from Firdausi to Hafiz. What this meant as a contribution to Persian scholarship is certainly not even yet known in India as it ought to be: those know it best who are familiar with the late Professor Browne's great history of Persian literature, and who have learnt from its pages how great a debt Professor Browne owed to Khan Bahadur Abdul Muqtadir. The publication of the volume drew from the famous German historian of Arabic literature, Brockelmann, the words: 'Permit me to express my astonishment at the masterly manner in which the unknown compiler Abdul Muqtadir has produced the work'. That was the right word to use—*astonishment*—; for up to that moment India had not sent Europe, in a language that Europe could read, any work on Persian literature for a moment comparable with Abdul Muqtadir's volume; or had sent Europe, in any language that the Orientalists

can read, if no one else can in Europe. If, as was true, until the appearance of the Khan Bahadur's volume on the Persian poets he was an 'unknown compiler', he has been well known ever since to all those in the world, wherever found, whom Arabic and Persian studies interest. It would not be fitting to pass over the part in the achievement of Sir Denison Ross; for he not only trained Abdul Muqtadir for his work as a cataloguer, but during the first decade of the work his was the inspiring and directing spirit.

There may in some minds be the regret that the first volume did not appear at an earlier date, and that its publication was not followed by that of each of the other volumes at a shorter interval than the historian of the work has to record. There are some departments of labour in which the world becomes more exacting as time goes on. The aptest illustration to use is the dictionary. A Dr. Johnson, in the XVIIIth century, will compile a dictionary of the English language, with little assistance and in a number of years that are not long to count; but when, in the following century, a new dictionary of the language is undertaken, as the world expects it to be a much better dictionary, not one but several lexicographers are set to do the work, and far from their being expected to take less time than Dr. Johnson over the work, they are allowed, say, five years to his one. So it is with catalogues of MSS. When cataloguing the Arabic MSS. at Berlin occupied Professor Ahlwardt from 1887, or earlier, to 1900, a standard was set that no cataloguer of a later date was to fall below. Each was expected to exceed it. It is that expectation of the world, a legitimate one, that leads to the catalogues of our generation taking longer to compile. If that fact is rightly estimated, and if, further, it be remembered that the climatic conditions of a station in the plains of Upper India are far less favourable to work than those of Berlin, it will not seem right that we should cloud our gratitude to Abdul Muqtadir with a regret on any score of time. Moreover, to add the detail, if this preface be written on this day of June, 1933, the volume to which it is the preface was finished as long ago as 1930.

J. A. CHAPMAN.

THE STATE LIBRARY, RAMPUR STATE.

June 16, 1933.

PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 2007.

foll. 7; lines 14; size $6\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

جوان موئی

JAWÂN MÛ'Î.

A grammatical tract on Arabic irregular verbs. For another copy see No. 1494.

Beginning:—

چه لفظست فولین ای نامور الخ *

Written in ordinary Ta'lîq.

Not dated, 19th century.

Scribe: سید نجف علي.

The scribe, Sayyid Najaf 'Alî, is probably identical with the well-known grammarian, several of whose works are included in the مجموعهٔ صرف (Nos. 1460–1504).

PERSIAN DICTIONARY.

No. 2008.

foll. 320; lines 25; size 12×6½; 9×4.

برهان قاطع

BURHÂN-I QÂṬI'.

A slightly defective copy of Muḥammad Ḥusayn's well-known Persian dictionary Burhân-i Qâṭi', composed in A.H. 1062=A.D. 1651. See Nos. 802-803.

The copy is defective at the beginning, and the first twelve *Guftâr*, together with the earlier portion of the thirteenth, are missing. It opens with an explanation of the word سات, corresponding with fol. 320ª, line 2, of No. 802:—

* سات با تای قرشت بر وزن مات بمعنی خوابیدن و خواب کردن *

Written in a hasty Nasta'liq within gold and coloured borders.
Dated Tuesday, 18 Dulḥijjah, A.H. 1105.
Scribe: لطف الله بن سعد الله مدرس.
The MS. is worm eaten and in a damaged condition.

ARABIC-PERSIAN DICTIONARY.

No. 2009.

foll. 205; lines 21; size 10½×6¼; 8×4¼.

سامي في الاسامي

SÂMÎ FIL ASÂMÎ.

A classified vocabulary of Arabic words and phrases explained in Persian.

Author: Abul Faḍl Aḥmad bin Muḥammad bin Aḥmad bin Ibrâhîm ul-Maidânî un-Nîsâburî ابو الفضل احمد بن محمد بن احمد بن ابراهيم الميدانى النيسابورى.

Beginning:—

الحمد لله الذی لایتم امرہ دون حمدہ ولا یبلغ وصف کنہ قدرہ و مجدہ الخ *

The author, a distinguished philologist and grammarian, was a native of Nîshapûr, where he died in A.H. 518=A.D. 1124. His other works are نزهة الطرف - المصادر - كتاب الانموذج في النحو - كتاب مجمع الامثال كتاب الهادي للشادي - شرح المفصلات, etc. For his life see Mir'ât ul-Janân, fol. 299[b]; Buġyat ul-Wu'ât, fol. 121[a]; Ibn-i Khallikân, De Slane, vol. i, p. 130; Quatremère, Journal Asiatique, vol. i, p. 177; Brock., vol. i, p. 289; etc. For other copies of this work see Brit. Mus. Sup., No. 855; Leyden Cat., vol. i, p. 76, 2nd ed., p. 66; Paris Cat. (old), No. 1334; Casiri, No. 598; Dérenbourg, Escurial, No. 601; Houtsma., No. 274-5; Lagarde, Persische Studien, p. 58; Khedive's Library, vol. iv, p. 173; etc. See also Ḥâj. Khal., vol. iii, p. 573. Lithographed at Ṭihrân with the Sair ul-Adab of Ṣa'libî and other treatises.

In the preface the author dedicates the work to Shams ul-Kuttâb Abul Barakát 'Alî bin Mas'ûd bin Ismâ'îl, who, according to the author's own statement, was the most learned of his disciples and the pride of his master.

The work is divided into four *Qism*, subdivided into *Bâb* and *Faṣl*, as follows:—

Qism I, fol. 4[b], in four *Bâb*:

القسم الاول في الشرعيات و مايناسبها يشتمل على خمسة ابواب *

Qism II, fol. 20[b], in twenty-seven *Bâb*:

القسم الثاني (الباب الثاني (wrongly written as في اصناف الحيوان يشتمل علي سبعة و عشرين بابا *

Qism III, fol. 163[b], in five *Bâb*:

القسم الثالث في الآثار العلوية يشتمل علي خمسة ابواب *

Qism IV, fol. 177[a], in six *Bâb*:

القسم الرابع في الآثار السفلية و توابعها ستة ابواب *

The preface is followed by a list of the contents, fol. 4[a].

The date of completion of the work, given at the end, fol. 205[a], is 14 Ramaḍân, A.H. 497=A.D. 1103.

A subscription at the end, by an anonymous author, says that the work is an abridgment of the original, and that he completed it on the 27th of Sha'bân, A.H. 672=A.D. 1273.

Written in ordinary Nasta'lîq within coloured borders.

Not dated; 18th century.

The title-page contains a seal bearing the inscription: لسان السلطان محمود الدوله منشي محمد مقدر عليخان بهادر.

ORNATE PROSE, INSHAS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS.

No. 2010.

foll. 155; lines 17; size 12¼×8; 8½×4¼.

جزئيات و كليات

JUZ'IYÂT WA KULLIYÂT.

Discourses in prose and verse, on the human body, which is considered as the noblest of God's creations, with a mystical explanation of all its single parts.

Author: Diyâ ud-Dîn Nakhshabî ضياء الدين نخشبي.

Beginning:—

تحميد حميد احد كه قل هو الله احد الله الصمد. خطبة احديت و صمديت اوست الخ *

The two opening lines of this copy are omitted in some copies.

Diyâ ud-Dîn Nakhshabî (*d.* A.H. 751=A.D. 1350) has already been mentioned in connection with his popular work Tûtî Nàmah (see Nos. 728-729).

Other titles given to the work are ناموس اكبر (see the colophon) and چهل ناموس on account of its division into forty sections termed ناموس, each of which treats of a particular part of the human body, as follows:—

1. موی, hair, on fol. 9b.
2. سر, head, on fol. 13a.

3. دماغ, brain, on fol. 16^{a}.
4. پیشانی, forehead, on fol. 19^{a}.
5. ابروی, eyebrow, on fol. 21^{a}.
6. پلک, eyelid, on fol. 24^{b}.
7. مژه, eyelash, on fol. 27^{b}.
8. چشم, eye, on fol. 29^{b}.
9. اشک, tear, on fol. 35^{a}.
10. بینی, nose, on fol. 39^{b}.
11. رخساره, cheek, on fol. 44^{b}.
12. گوش, ear, on fol. 47^{b}.
13. زلف, tress, on fol. 52^{b}.
14. خط, down on the face, beard, on fol. 55^{a}.
15. لب, lip, on fol. 58^{a}.
16. دهان, mouth, on fol. 60^{b}.
17. دندان, teeth, on fol. 63^{b}.
18. زبان, tongue, on fol. 68^{a}.
19. زنخ, chin, on fol. 71^{b}.
20. روی, face, on fol. 74^{b}.
21. خال, mole, on fol. 78^{a}.
22. گلو, throat, on fol. 80^{b}.
23. گردن, neck, on fol. 88^{a}.
24. پشت, back, on fol. 90^{a}.
25. استخوان, bones, on fol. 93^{a}.
26. بازو, arm, on fol. 96^{a}.
27. رگ, vein, on fol. 99^{a}.
28. خون, blood, on fol. 104^{b}.
29. دست, hand, on fol. 108^{a}.
30. انگشت, finger, on fol. 110^{b}.
31. ناخن, nail, on fol. 114^{a}.
32. سینه, breast, on fol. 117^{b}.
33. دل, heart, on fol. 121^{b}.
34. جان (Ethé, Ind. Office, No. 2034, has روح), soul, on fol. 127 ·

35. پهلوی, side, on fol. 132a.
36. شکم, belly, on fol. 135a.
37. کمر, waist, on fol. 139a.
38. زانو, knee, on fol. 141a.
39. ساق, leg, on fol. 144b.
40. پای, foot, on fol. 147b.

Each *Nâmûs* ends with a Ġazal by the author in praise of the part of the body treated in that section.

According to the preface in the British Museum copy (Reiu, p. 740), the work was composed during the reign of Quṭb ud-Din, whom Rieu identifies with Mubârak Shâh Khaljî (A.H. 717–721=A.D. 1317–1321).

The name Quṭb ud-Dîn Mubârak also appears in the subscription of our copy, but in the following concluding lines the date of composition of the work is distinctly given as A.H. 730=A.D. 1329:—

نهادم بر رخ عالم چــو این خال
ز هجرت هفصد و سی بود آن سال

For other copies see Ethé, Ind. Office Lib. Cat., No. 2034; A.S.B. Cat., Nos. 335-336; etc.

Written in ordinary Nasta'lîq.

Dated 9 Dulqa'd, A.H. 1257.

No. 2011.

foll. 39; lines 15; size 7×4; $4\frac{3}{4}\times2\frac{3}{4}$.

(رقعات)

(RUQA'ÂT.)

A small collection of letters, without title, preface, or author's name, relating to the time of Sulṭân Ḥusayn Bâiqarâ of Persia (A.H. 873–911=A.D. 1468–1505).

Beginning:—

عالیحضرت گردون بسطت فلک رفعت بهرام صفوت برجیس طلعت ناهید عشرت خورشید منزلت الخ *

The collection consists for the most part of letters written by Sulṭân Ḥusayn. Some of these letters are not distinguished by headings or rubrics; those that are headed are addressed to the following persons:—

Rustam Beg, foll. 10ª, 16ª.
Sulṭân Aḥmad Mirzâ, fol. 11ᵇ.
Jâmî, foll. 12ᵇ–14ª.
Khwâjah 'Abd Ullah, fol. 14ª.
Nûr 'Alî Beg, fol. 15ª.
Ya'qûb Beg, fol. 17ª.
Farrukh Yasâr, King of Shirwân, fol. 19ª.
The copy ends with an edict of Sulṭân Ḥusayn.

It is to be noticed that several letters of the abovenamed Sulṭân Ḥusayn, addressed to the aforesaid persons, are included in Rieu's copy of Abul Qâsim Îwâġlî Ḥaydar's نسخهٔ جامعهٔ مراسلات اولوالالباب; see Rieu, i, p. 389.

Written in good Nasta'lîq.

Not dated; 16th century.

A seal, bearing the inscription وما توفيقي الا بالله, and dated A.H. 927, is found on foll. 10ᵇ and 11ª.

No. 2012.

foll. 13; lines 15; size 7×4; 5×2½.

خطبهٔ مرقع پادشاهي

KHUṬBAH-I MURAQQA'-I PÂDISHÂHÎ.

An introduction to the royal Muraqqa'.

Author: Abul Faḍl ابو الفضل.

Beginning: –

سجدهٔ محمدت ایزدی بفرق قلم تقدیم میزیبد الخ *

This is a piece of refined prose written in praise of the Muraqqa' of prince Salîm (afterwards the emperor Jahângîr) by Abul Faḍl, the celebrated prime minister and historian of Akbar. The introduction contains a short history of calligraphy, and the writer mentions the names of distinguished calligraphers who had flourished at different times from the earliest down to his own time.

Written in good Ta'lîq.

Not dated; 19th century.

The title-page contains the seal of one مير اسد الله.

No. 2013.

foll. 141; lines 9; size 10¾ × 6¾; 5¾ × 3¼.

مكاتبات علامي

MUKÂTABÂT-I 'ALLÂMÎ.

The first *Daftar* of Abul Faḍl's letters, corresponding with foll. 1b–31a of No. 867.

Beginning as usual:—

گونا گون نيايش مر داوريرا الخ *

Written in ordinary Ta'lîq with copious marginal notes and interlinear glosses within coloured borders.

Dated Aḥmadâbâd, Gujarât, A.H. 1076.

No. 2014.

foll. 186; lines 15; size 8¾ × 4¾; 7 × 3.

مكاتبات علامى

MUKÂTABÂT-I 'ALLÂMÎ.

A defective and incomplete copy of Abul Faḍl's letters. See No. 867.

The MS. abruptly opens thus in the middle of the first letter of *Daftar* I, corresponding to fol. 4, line 20, No. 867:

.... وسيع و ولايتي است آبادان بيكي از دادگران فرمان بذير سپرده آيد الخ

and breaks off with the following words in the middle of the letter addressed to Shaykh Abul Khayr, corresponding to fol. 69b, line 15 (*Daftar* II):—

الله تعالى آن گرامي برادررا در حمايت الطاف بيكران خود داشته بگونا گون مرادات رساند (رساناد) امروز متوجه منزل ...... *

The second *Daftar* begins on fol. 76b.

The letters are not distinguished by headings or rubrics.

Written in ordinary Ta'lîq.

Not dated; 18th century.

No. 2015.

foll. 293; lines 23; size 11¾×8; 9×5¼.

آداب عالمگیری

ÂDÂB-I 'ÂLAMGÎRÎ.

A collection of official letters, state papers and documents written by Munshî-ul-Mamâlik Shaykh Abul Fath, entitled Qâbil Khân, منشي الممالک شیخ ابو الفتح مخاطب بقابل خان in the name of Aurangzîb, collected by Şâdiq Muttalibî صادق مطلبي.

Beginning:—

خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبهٔ سخنوری ستائش کنم الخ *

We learn from the preface that Şâdiq, who calls himself a native of Sirhind, compiled the work at the request of his son Muhammad Zamân, adding to it an account of the events which took place immediately before and after the death of Shâh Jahân. He also added, he says, some letters written by himself in the name of Prince Muhammad Akbar (*d.* A.H. 1115=A.D. 1703) to Aurangzîb and other nobles of the court. According to a note, found at the end of the British Museum copy (see Rieu, i, p. 399) Şâdiq died on the 1st of Muharram, A.H. 1129=A.D. 1716.

Qâbil Khân, of Tattah, the writer of the letters, was attached to the services of Aurangzîb before his accession. He retired from office in the second year of the reign, and died in the fifth. See Maâşir-i 'Âlamgîrî, p. 26.

For further particulars of the work see Elliot's Hist. of India, vol. vii, p. 135; Ethé, Ind. Office Lib. Cat., Nos. 371-372. See also Mackenzie's Collection, vol. ii, p. 205. The work has been repeatedly lithographed in India.

The contents of the work have been described in Rieu, *loc. cit.*

A fairly correct copy. Written in clear Ta'lîq.

Not dated; 18th century.

A seal of the library of the College of Fort William, found at the beginning and end of the copy, shows that the MS. once belonged to that library.

The following note on the title-page says that the MS. was presented to the Government Library (that is to say, the Fort William College Library) by Swinton Şahib on the 11th of October, 1820:—

این نسخهٔ آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سنه ۱۸۲۰ جناب
سونتن صاحب در کتبخانهٔ سرکار هدیه دادند *

Another note on the same title-page, recording the purchase of the MS., is dated 19th Rabi' II, A.H. 1150.

No. 2016.

foll. 116; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

کلمات طیبات

KALIMÂT-I ṬAYYABÂT.

A collection of notes and orders written by Aurangzîb in the latter portion of his reign, arranged and edited by 'Inâyat Ullah K͟hân in A.H. 1131=A.D. 1719.

Beginning:—

الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب
کبریا را شاید الخ *

The editor 'Inâyat Ullah K͟hân, son of Mirzâ S͟hukr Ullah, was the favourite secretary of Aurangzîb. He traced his descent from Sayyid Jamâl of Nîs͟hâpûr. He came to India during the reign of Aurangzîb, who at first appointed him court chronicler, and subsequently favoured him with high *manṣabs* and distinction. After Aurangzîb's death 'Inâyat Ullah continued to enjoy favours from the emperor's successors. He died in A.H. 1139=A.D. 1726. See Ma'âṣir ul-Umarâ, fol. 65[b] (No. 657).

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzîb dictated to his secretary 'Inâyat Ullah K͟hân for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احکام عالمگیری (see the following No.). Referring to these two collections the author of the Ma'âṣir ul-Umarâ, *loc. cit.*, observes thus:—

احکامی که بوساطت او بنام بادشاهزاده و امرا صدور یافت فراهم
کرده باحکام عالمگیری موسوم ساخته و شقه های دستخطی بادشاه نیز
جمع کرده کلمات طیبات نام گذاشته هردو نسخه متداول است الخ *

Collections of Aurangzîb's letters, with separate titles, are several in number, but usually some letters of one collection are to be found in another. One of these was printed in Lucknow, A.H. 1260, under the title of رقعات عالمگیر, and in Lahore, A.H. 1281, under the title of رقعات عالمگیری.

For other copies of the کلمات طیبات see Rieu, i, pp. 401 and 1087; Ethé, Bodl. Lib. Cat., Nos. 248–251; Ethé, Ind. Office Lib. Cat., Nos. 373-374; Bûhâr Lib. Cat., vol. i, No. 272; A.S.B. Cat., No. 282, etc. See also Elliot, Hist. of India, vol. vii, p. 203.

The present copy, copied from the Râmpûr State Library MS., was presented to this library on 19th December, 1921, by Prof. Sir Jadu Nath Sarkar, who at the end remarks that the copy is 'incomplete'.

Written in ordinary Ta'lîq.

Not dated; a quite modern copy, written only a few years ago.

No. 2017.

foll. 294; lines 15; size 9½ × 5½; 6¾ × 3¾.

احکام عالمگیری

AḤKÂM-I 'ÂLAMGÎRÎ.

Another collection of notes, orders, and short letters of Aurangzîb, similar to the one noticed in No. 2016, and likewise relating to the last decade of Aurangzîb's reign, edited by the same 'Inâyat Ullah Khân.

The MS. is defective towards the beginning, and neither the editor's name, nor the title of the work, is given in the work. In an endorsement on the binding it is called احکام عالمگیری. In the Ma'âṣir ul-Umarâ, fol. 65ᵇ (No. 657), the work is ascribed to 'Inâyat Ullah Khân bin Mirzâ Shukr Ullah.

The copy, without a preface, opens abruptly thus with a letter to Shâh 'Âlam Bahâdur Shâh before his accession to the throne:—

دریغوا از نوشتهٔ محمد اسلم خانی معروض پیشگاه فلک اعتلا گردید الخ *

Written in a hasty Ta'lîq within coloured borders.

Dated Shâh Jahânâbâd, the 19th regnal year of Muḥammad Shâh (A.H. 1150).

Scribe: عبد الغنی.

A seal of اشرف علي, dated A.H. 1188, is found at the end of the copy.

The name 'Syud S. Nawab', probably Sayyid Ṣafdar Nawwâb of Patna, is found on the title-page.

No. 2018.

foll. 21; lines 9; size 8¼ × 6½; 4½ × 2¾.

کدخدائي حسن و عشق

KAD KHUDÂ'Î-I ḤUSN WA 'ISHQ.

The 'wedding of beauty and love' by Ni'mat Khân 'Âlî (*d.* A.H. 1121 = A.D. 1709). See No. 371 (fol. 336ª).

Beginning as usual:—

حديث عشق شد زيب بيانم الخ *

Written in minute Shikastah within coloured borders, with an illuminated head-piece.

Not dated; 19th century.

The original folios have been placed in new margins.

No. 2019.

foll. 97; lines 15; size 8¾ × 4¼; 5½ × 2.

چار عنصر

CHÂR 'UNṢUR.

The well-known Châr 'Unṣur of Mirzâ Bidil (*d.* A.H. 1133 = A.D. 1720). See No. 381—I.

Beginning as usual:—

خداوندا زبان معذور الخ *

The MS. comprises only the first of the four 'Unṣur, corresponding to foll. 1ᵇ–36ª of No. 381—I.

Written in beautiful minute Nasta'lîq within coloured borders.

Not dated; 19th century.

A note on the title-page says that the MS. once belonged to one Irâdat Ullah, who made a gift of it to one 'Abd ul-'Aẓîm.

No. 2020.

foll. 153; lines 27; size $20\frac{1}{2} \times 12$; $14\frac{1}{4} \times 6\frac{1}{2}$.

روز نامچۀ رنجیت سنگه

RÛZNÂMCHAH-I RANJÎT SINGH.

This work, entitled at the beginning روز نامچۀ مهاراجه رنجیت سنگهه بهادر or 'The Diary Book of Mahârâjah Ranjît Singh Bahâdur', is in fact a history of Ranjît Singh, dealing with his warlike exploits and other events connected with his life.

Beginning:—

ضابطه ایست مستمره و آئینی است مستقره که بعد از انقلاب ادوار روزگار الخ *

The work begins with the birth of Chharat Singh, the grandfather of Ranjît Singh, and is brought down to Sambat 1886=A.D. 1829.

Contents:—

Chharat Singh, fol. 1[a].
Mahâ Singh (in the MS. Mân Singh مانسنگه), fol. 5[b].
Ranjît Singh, fol. 6[b].

The author, who does not reveal his name at the beginning, was evidently in the service of Ranjît Singh. He was an eye-witness of most of the events he narrates, and occasionally refers to the services he rendered to the Mahârâjah (see foll. 94[a], 114[a], 115[a], 133[b], etc.). In the heading on fol. 115[a] it is said that in 1881 Sambat, 'the author of this history' was sent to bring Mîr Ġulâm 'Alî, but in the narrative under the same heading it is said that Lâlah Mohan لاله موهن was ordered by the Mahârâjah to go to Multân and bring Mîr Ġulâm 'Alî with respect and honour to the Mahârâjah's court. On the strength of this statement I am inclined to hold that the name of the author is Lâlah Mohan.

Written in ordinary Ta'lîq.
Not dated; 19th century.

SCIENCES.

ENCYCLOPÆDIAS.

No. 2021.

foll. 453; lines 17; size 12½ × 7; 9 × 4¾.

دُرَّة التاج لِغُرَّة الدُّبَاج

DURRAT UT-TÂJ LI-ĠURRAT UD-DUBÂJ.

A defective and hopelessly confused copy of Quṭb ud-Dîn Shîrâzî's (*d.* A.H. 710=A.D. 1310) well-known encyclopædia of philosophical sciences. See No. 906.

Folios have been misplaced in many places and a large number are missing. The first folio bears the original mark 209, the tenth, 292, and so on.

Beginning on fol. 17ᵇ:—

اگرچه بر ضمیر ارباب (ارباب) کیاست (کیاست) و خاطر اصحاب فراست الخ *

Spaces are left blank in many places.

Written in ordinary Nasta'liq with corrections and marginal emendations. The copy is full of clerical mistakes.

Not dated; 18th century.

No. 2022.

foll. 356; lines 24; size 16 × 11; 15 × 8¾.

گلشن صادق

GULSHAN-I ṢÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts.

Author: S̱hâkir Ḵhân bin Nawwâb S̱hams ud-Daulah Luṭf Ullah Ḵhân Ṣâdiq Bahâdur Mutahawwir Jang: شاکر خان بن نواب شمس الدوله لطف الله خان صادق بهادر متهور جنگ.

Beginning:—

حمد و سپاس هادئي را که گمراهان بادیهٔ وساوس نفساني را از سرگرداني برآورده بفضل خویش در جمعیت آباد معمورهٔ روحاني میرساند الخ *

The author, the fourth of the six sons of his father, was born, according to his own statement, fol. 26ª, at Pânîpat, on the 27th of Ṣafar, A.H. 1128=A.D. 1716, for which year the words شاکر بخدا form a chronogram. He also wrote a history of the reigns of Muḥammad S̱hâh and his successors, down to the second year of S̱hâh 'Âlam's reign, A.H. 1174=A.D. 1760 (see Rieu, i, p. 279). Muḥammad 'Alî Ḵhân, son of the author's second brother Hidâyat Ullah Ḵhân, wrote a general history of India from the earliest times to A.H. 1211=A.D. 1796, entitled بحر المواج (see No. 544). S̱hâkir Ḵhân states, on fol. 2ᵇ, that his father was born in A.H. 1077=A.D. 1666, and died, A.H. 1165=A.D. 1752, at the age of eighty-eight.

The author commenced his student life at the age of five, and was placed under the tuition of Ḥâfiẓ Rustam. At the age of fifteen he, with his brother Fâḵhir Ḵhân, entered the service of Muḥammad S̱hâh. He was married in the twenty-first year of the emperor's reign, and later on took another wife. He enjoyed the warm favour of the emperor, and, like his father, was honoured with the title of Ṣâdiq Niknâm. An account of the author's life, given in scattered form, can be found in the present work.

According to the index and the list of contents, occupying eighteen folios at the beginning, the entire work consists of fourteen Ḵhiyâbân خیابان, each subdivided into numerous چمن and باریکي, but, unfortunately, the present copy breaks off towards the end of the sixth Ḵhiyâbân.

The six *Ḵhiyâbân* are as follows:—

I. fol. 2ᵇ.

خیابان اول منقسم بچهار چمن و چهل و شش باریکي مشتملبر کیفیت روح و جان و نفس ناطقه و بیان واجب و ممکن و ممتنع و بیان اسمای حقیقي و ظهور عوالم مختلف و بیان نفس طبعي و نباتی و حیواني و قوای بشری و بدایت خلقت انسان و بدو تعلق روح بقالب

و حکمت تعلق روح و تمثیل پادشاهي راندن او تعالي و بهمرسیدن حیوان
و معادن و نبات از استحاله اربع عناصر و بهمرسیدن موالید ثلاثه و کیفیت
تولید جنین و تشریح اعضا و بیان اعضای مرکبه و کیفیت مزاج خود و
تولد خود و بیان قیافهٔ خود و قیافهٔ عوام و علامات امارات مزاج و علامت
طبایع اربع عناصر و کیفیت ساکنان سموات و کیفیت ایام و لیالي و کیفیت
شهاب و انقضاض کواکب و سحاب و هاله و قوس قزح و خاصیة سیارهٔ سبعه
...... قطب شمالی و اسناد شهور فرس و روم و عرب و تاثیر هر سال
و کیفیت فصول و تاثیر خسوف و کسوف و زلزله و بستن جوک و تقسیم
زمین هفت اقلیم .... بتکرار سنین و بیان شناختن حال مریض
و زکینامه و بیمار نامه هفته و تعویزات آن و بیان نسب خود تا حضرت
ملک علی و ملازمت پادشاه و انزوا گزیدن خود و بیان کتخدائي خود
و بیان آداب و صفات نکاح و آداب زندگاني با زنان و بیان حسن اوقات
مباشرت و بیان کتخدائی دوم و نسب مادری برخورداران محمد ذاکر
خان و امتیاز خان و رو گرداني دیوان والد ٹیکچند نام و حقیقت
برخاستن وادعیه خواندن خود و کیفیت خویش وغیره *

II. fol. 58[b].

خیابان دوم منقسم بچهار چمن و سی و یک باریکی در عبادات
مشتملبر بیان بر خاستن صبح و خواندن ادعیه و آداب طهارتخانه و سر
طهارت و احکام وضو . واجبات و مکروهات وضو و احکام تیمم و احکام غسل
و اقسام غسل و بیان نماز های واجبی و آنچه بدان تعلق دارد و نماز
عیدین و جمعه و نماز های نذر و عهد و سوگند و اجاره و نماز توبه و نماز
فوتیه والد و نماز هدیه میت و توصیف و ترغیب نماز و تهدید بگذاردن نماز
و نماز شب قدر و طریق یافتن آن و نماز عرفه و شب برات و نماز خسوف
و کسوف و سرّ نماز و بیدا کردن علاج دل و حقیقت ...... و اذکار و دعای
آخری چهار شنبه و دعای نوروز و نماز جهت تونگری و طلب روزی و بیان

روزة های واجبی و آنچه بدان تعلق دارد و اسرار روزة و بیان حج و امورات آن و بیان ذکوة و شرط و اجناس ذکوة و مستحقان آن .... *

III. fol. 83ª.

خیابان سوم در معرفت باری عزّ اسمه منقسم به پنج چمن وسی و نه باریکي در بیان معرفت باریتعالي و حکمت پیدایش انبیا و احتیاج انبیا و بیان سلسلة پیغمبران از ابتدای حضرت آدم صفی ابو البشر تا حضرت رسول مقبول علیهم السلام و بیان احوال حضرت رسالت پناه و بیان نسخ ادیان و سبب ختم نبوت و بیان کیفیت ازواج مطهرات و بیان خلفا و صحابه های دیگر و معجزات آن سرور و معجزة جسم مطهر رسول اکرم علیه السلام و بیان خوارق دوازده امام علیهم السلام وما یتعلق بها *

IV. fol. 132ª.

خیابان چهارم منقسم بر چهار چمن و سی و هشت باریکي در بیان احوال بزرگان دین تابعین و تبع تابعین و حضرات بزرگان هند و بیان احوال حضرت غوث الثقلین شیخ محی الدین عبد القادر جیلانی رضی الله عنه و نسب مادری و پدری ایشان و نماز و وظائف قادریه برای حصول مطالب یازده کامي و نود و نه نام غوثیه و اوراد ایشان و بیان احوال نساء العارفات وغیرها *

V. fol. 201ª.

خیابان پنجم منقسم بر پنج چمن و سی و هفت باریکي در بیان ادعیات و اوراد و وظایف در حصول مطالبات و ادعیات دفع امراض و بلیته دفع آسیب دیو و پری و اسناد اسامي اصحاب کهف وادعیه کشف قلوب و مشاهده انوار الهي و کشف ارواح و حصول رویت باریتعالي و افسون حیضه (هیضه) و افسون حضرت شاه شرف الدین یحیی منیری و دعاي تاجنامه و طریق خواندن سورة مزمل و کیمیای سعادت و هفت پیکر و پنج گنج و ادعیات اسماء جبروت و ادعیة ملاقات ارواح انبیا و اولیا

و صحابه و عزیمت .... الملکوت و اسماء الله و دعوت حروف تهجی و چهل اسم معظم و دعوت دعاي کبیرة و دعوت سیفی و دعاي اعتصام و ضوابط ایام هفته و دعاي بشمع و دعای قرشیه و رد سحر و رد دعوت و طریق کشیدن اربعین و ترتیب خواندن آیة الکرسی وغیرها *

VI. fol. 249ª.

خیابان ششم منقسم بر پنج چمن و شصت و پنج باریکي در معتقدات و فرقهات هفتاد و سه گروه و اقوال دهریه و بیان چهار پیر و چهار ده خانواده و احتیاج مرید بتلقین شیخ و کیفیت مکاشفات و مشاهدات و تجلي ذات و صفات باریتعالی و حقیقت دنیا و آخرت و معرفت صوفی و متصوف و فقیر و ملامتي و فرق بینهم و بیان آنکه صوفي از کی و از کجا بر آمده اند و کیفیت توحید و فرق میان وقایع غیبي و خواب و فرق میان معجزه و کرامت و استدراج و ثبات کرامت اولیا و انواع کرامات و کیفیت ...... نفسها و کیفیت دین هنودان و اوتار و بیان تحقیق خود و مناظره های مذهب امامیه و حنفیه و بیان آیات قران و حدیث های نبوی که در شان شاه نجف وارد است و بیان خطبهٔ شقشقیه و تحقیقات آن و عقاید دین عیسویان یعني نصارا وغیرها *

The MS. breaks off with the heading of the thirty-first باریکي of the fifth چمن of the sixth *Khiyâbân* thus:—

باریکی سی و یکم از چمن پنجم از خیابان ششم در بیان اعتقاد نصارا .... *

The contents of the remaining eight Khiyâbân, as given at the beginning of the copy, are as follows:—

(*Khiyâbân* VII). History of the early Kings and Râjahs, the genealogy of the Timurides down to Shâh 'Âlam, and the history of Nâdir Shâh.

(*Khiyâbân* VIII). Art of reading the Qurân, astronomy and astrology, rhyme and prosody, music, farriery, falconry,

geomancy, archery, cookery, magic, interpretation of dreams, etc. etc.

(*Khiyâbân* IX). Modes, etiquette and observances for private and public life; ways of taking the omen from the Dîwân of Ḥâfiẓ, recipes, charms, divination, etc.

(*Khiyâbân* X). Account of the author's ancestors and relatives; his father's life.

(*Khiyâbân* XI). Anecdotes and fables; poetry and ornate prose; account of the downfall of the Mugal empire in India; praise of the tomb of Khwâjah Bakhtyâr Kâkî; account of Khwâjah Bâsiṭ; the china root and its uses; medicine; veterinary; process of removing paints and spots from clothes; etc.

(*Khiyâbân* XII). History of Muhammad Shâh's reign and the invasion of Nâdir Shâh; names of distinguished Amîrs, scholars, saints, Râjahs, high officials, physicians, poets, calligraphers, astronomers, etc.

(*Khiyâbân* XIII). Rules and regulations relating to the salaries of *Manṣabdârs*; branding of horses; measurements; etc. etc.

(*Khiyâbân* XIV). Hindî literature, viz., Kabit, Dohrah, Champâi, etc.; riddles: enigmas; etc. etc.

Regarding the date of composition of the work, the author says, fol. 26[a], that it is obtained by prefixing the word احوال to the *Târikh* of his birth شاکر بغدا i.e., 46+1128=(A.H.)=1174=A.D. 1760). By this the author probably means the year in which he commenced to write this exhaustive work; for, the scribe of the copy, to whom we also owe the index, gives two chronograms at the end of the index expressing the year A.H. 1187=A.D. 1773 as the date of completion of the work.

A copy of the work, containing like the present, only the first six *Khiyâbân*, is noticed in Ethé, Ind. Office Lib. Cat., No. 2228, under the ambiguous title Ḥadîqah-i Ḥâdiq-i Ganjînah-i Ṣâdiq. On fol. 2[a] of the present copy the author distinctly says that he gave the title of Gulshan-i Ṣâdiq to his work: واین را گلشن صادق نام نهادیم.

Written in a hasty Ta'lîq.

Not dated; 18th century.

The following note in the handwriting of the donor, found at the end of the index, says that the Library acquired the copy on 23 Ramaḍân, A.H. 1302:—

بتاریخ ۲۳ شهر رمضان المبارک سنه ۱۳۰۲ هجری نبوی صلعم داخل کتابخانهٔ فقیر شد - حرره خدابخش ابن مولوی محمد بخش خان مرحوم *

No. 2023.

foll. 55; lines 15; size 10×6; 7×3½.

عجائب المکتوب

'AJÂ'IB UL-MAKTÛB.

A work of an encyclopædic nature, with a curious mixture of heterogeneous matter, treating of the creation of the world, the sublunar and superlunar matters, Âdam, the angels, the soul, the *Jinn*, the day of resurrection, etc. etc., based on the Qurân and traditions.

Beginning:—

حمد و سپاس بیرون از حد و قیاس خداوندیرا که اول اورا ابتدا نیست و آخرش را انتها نه الخ *

The author, who does not reveal his name, divides the work into sixty-five short *Bâb*, enumerated at the beginning.

Folios are misplaced in several places. The right order seems to be 1—9, 24, 10—23, 41, 25—40, 42—55.

There is a lacuna after fol. 42, the portion missing being the latter part of the 47th *Bâb* to the end of the fifty-first.

Written in ordinary Nasta'liq.

Dated Sunday, 17 Jumâdâ I, A.H. 1114.

A note on the fly-leaf says that the MS. once belonged to Sayyid Ṣafdar Nawwâb of Patna.

ETHICS, POLITICS, PHILOSOPHY.

No. 2024.

foll. 9; lines 7, size $11\frac{1}{4} \times 7\frac{1}{2}$; $5\frac{1}{2} \times 3$.

صد پند لقمان

ṢAD PAND-I LUQMÂN.

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqmân to his son, due to the penmanship of the celebrated calligrapher 'Âlî ul-Kâtib. Another beautiful copy of this Ṣad Pand, written by the famous Kashmîrî calligrapher Muḥammad Ḥusayn, is mentioned under No. 1090—III.

The present copy begins as usual thus :—

الحمد لله رب العالمين .... این صد پند سودمند دلپسند است

که لقمان حکیم پسر خود را وصیت کرده و فرموده الخ *

The scribe 'Alî ul-Kâtib has been mentioned in connection with the beautiful copy of the Yûsuf wa Zulaykhâ, which he wrote in A.H. 930 (No. 196). That the date of 'Alî ul-Kâtib's death, A.H. 924= A.D. 1518, given in the Mir'ât ul-'Âlam, fol. 423[a], and accepted by Blochmann, Â'în-i Akbarî, p. 102 (notes), is erroneous, is further evidenced by the colophon in the present MS. which is dated A.H. 949.

تمت هذه الرسالة ببلدة فاخرة بخارا سنة تسع و اربعين و تسعماية

کتبه العبد المذنب علی الکاتب *

Written in bold and perfect Nasta'lîq within gold lines and illuminated margins, with a profusely decorated double-page 'Unwân. The MS. consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khân Bahâdur Nawwâb Sarfarâz Ḥusayn Khân of Patna, July 1894.

No. 2025.

foll. 18; lines 9; size 9½ × 6¼; 5¾ × 3½.

صد کلمه

ṢAD KALIMAH.

The well-known hundred moral sayings of 'Alî bin Abî Ṭâlib, with a versified paraphrase in Persian.

Beginning:—

بهترین هر کلام ای نور چشم مردمان الخ *

The opening line is followed by the Arabic sentence of 'Alî with which most copies begin:—

لو کشف الغطا الخ *

Followed by the Persian paraphrase thus:—

گر اجل بردارد از پیشم حیات مستعار الخ *

The present version agrees with those noticed in Ethé, Bodl. Lib. Cat., Nos. 1432–1434, and is quite different from the well-known version by Rashîd ud-Dîn Waṭwâṭ (*d.* A.H. 578=A.D. 1182): see Ethé, Bodl. Lib. Cat., No. 1431.

The present copy contains all the hundred sayings of 'Alî.

This beautiful copy, due to the penmanship of the famous calligrapher سید علي الحسيني, is written in beautiful Naskh within gold borders with an illuminated head-piece.

Not dated; 17th century.

No. 2026.

foll. 26; lines 20–22; size 11 × 7; 8¾ × 5.

نثر اللآلی

NAṢR UL-LA'ÂLÎ.

A commentary on 'Izz ud-Dîn bin Ḍiyâ ud-Dîn Abî Riḍâ Faḍl Ullah ul-Ḥusaynî ur-Râwandî's treatise Naṣr ul-La'âlî, containing a collection of short sentences ascribed to 'Alî, arranged in alphabetical order.

Commentator: Muḥammad Ḥasan ʻAlî ul-Hâshimî محمد حسن علي الهاشمي.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين و الصلوة و السلام علی رسوله .... اما بعد این رسالۀ ایست موسوم بنثر اللالي من کلمات امیر المومنین الخ *

The Arabic original is mentioned in Kashf ul-Ḥujub, fol. 151b. See also Loth, Arab. Cat., No. 658—vii; Ḥâj. Khal., vi, p. 301.

In the preface the commentator says that he rendered the Arabic original into Persian for the benefit and use of those who did not know Arabic. Each sentence, paraphrased in Persian, is explained and illustrated by sayings of the Prophet and other eminent persons.

In the colophon the commentary is entitled ارشاد المسلمین في شرح کلمات امیر المؤمنین Irshâd ul-Muslimîn fi Sharḥ-i Kalimât-i Amîr ul-Mu'minîn. According to the same colophon, it was completed on the 18th of Rajab, A.H. 124 (?). The date of transcription of the copy is 21 Shaʻbân, A.H. 1240.

Written in a careless Indian Taʻlîq.

Scribe: امام الدین محمدي القادري.

No. 2027.

foll. 86; lines 11; size 7×4; 3¼×2.

گلستان

GULISTÂN.

A beautifully written, but defective and hopelessly confused, copy of Saʻdi's Gulistân. It opens abruptly thus:—

حکایت معلم کتابی را دیدم در دیار مغرب الخ *

Written in good Nastaʻlîq within gold and coloured borders.

Not dated; 17th century.

No. 2028.

foll. 198 ; lines 10 ; size $4\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

گلستان

GULISTÂN.

A copy of Sa'dî's Gulistân, beginning as usual.

A list of the contents is given at the beginning.

Written in minute Nasta'lîq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

The name of the scribe is partly effaced, the extant portion reading thus .....چند نوقي

The date of transcription, given in the colophon as '15 Jumâdâ I, A.H. 1040, the thirteenth regnal year of Muḥammad Shâh, corresponding to the Sambat era 1787', is evidently wrong, since Muḥammad Shâh reigned A.H. 1131–1161. Again the Sambat era 1787=A.H. 1143 and not A.H. 1040.

A note on a fly-leaf at the beginning says that Sayyid 'Abbâs of Gulzâr Bâġ, Patna, presented the copy to the library on 13th May, 1913.

A seal bearing the inscription محمد علي يوسف is found on the same fly-leaf.

No. 2029.

foll. 88 ; lines 15 ; size 9×6 ; $7\frac{3}{4} \times 4$.

(شرح گلستان)

(SHARḤ-I GULISTÂN.)

A defective copy of a commentary on Sa'dî's Gulistân, without title or author's name.

The preface is wanting, and it is impossible to say how many folios are missing at the beginning. The MS. opens abruptly thus:—

الآيات اعملوا آل داؤد شكرا و قليل من عبادى الشكور الخ *

In the colophon the scribe says that the commentary is by Mîr Nûr Ullah مير نور الله. It is therefore probable that the commentator is identical with Shâh Mîr Muḥammad Nûr Ullah Aḥrârî شاه مير محمد

نور الله احراری whose commentary on the Gulistân is noticed in Ethé, Ind. Office Lib. Cat., No. 1181; A.S.B. Cat., No. 540, etc., and who wrote also a commentary on Rûmî's Maṣnawî (see Ethé, Ind. Office Lib. Cat., No. 1104. See also Sprenger, Oude Cat., p. 550). There is a lacuna after fol. 20, and there are two blank folios, viz., 85 and 86.

Written in ordinary Ta'lîq.

The colophon, dated 17 Rabî' II, the 27th regnal year of Muḥammad Shâh, corresponding with A.H. 1157, runs thus:—

تمام شد نسخهٔ شرح گلستان تصنیف سیادت پناه میر نور الله قدس سره الشریف بتاریخ هفتدهم ربیع الثانی سنه ۲۷ جلوس والا حضرت ظل الله عالم پناه محمد شاه بادشاه غازی خلد الله ملکه و سلطنته مطابق سنه یک هزار و یک صد و پنجاه و هفت هجری *

No. 2030.

foll. 216; lines 13, size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

خیابان

KHIYÂBÂN.

A commentary on Sa'dî's Gulistân.

Author: Sirâj ud-Dîn 'Alî Khân, *takhalluṣ* Ârzû سراج الدین علی خان آرزو.

Beginning:—

خیابان گلستان سخن حمد چمن سرائیست که اگر خار است و اگر گل همه پروردهٔ ابر رحمت اوست الخ *

The author Ârzû has been repeatedly mentioned in this catalogue. See No. 399, where a copy of his Dîwân is noticed. The present work is mentioned in the list of his works enumerated under No. 399.

In the preface Ârzû says that several eminent scholars, such as Mîr Nûr Ullah Aḥrârî, Mullâ Sa'd, and others, had written commentaries on the Gulistân of Sa'dî, which, however, were not free from defects.

The commentary itself begins thus on fol. 2[b] :—

بدان که منت دو معني دارد اول حقيقي که اظهار نعمت جود است الخ *

Written in ordinary Ta'lîq.
Dated 22nd March, 1836.

No. 2031.

foll. 225 ; lines 17 ; size 9½ × 6¼ ; 6¼ × 3¾.

نگارستان

NIGÂRISTÂN.

A work consisting of moral tales, sayings of the Prophet, saints, and learned men, written in imitation of Sa'dî's Gulistân.

Author: Mu'în ud-Dîn ul-Juwaynî معين الدين الجويني.

Beginning :—

حمد و ستایش مر خدایرا که ازلیتش از .... منزهست و ابدیتش از وصمت نهایت مقدس الخ *

The author, a native of Âwah, near Juwayn, was a disciple of Shaykh Sa'd ud-Dîn Ḥummû'î in Ṣûfism and of Fakhr ud-Dîn Asfarâ'înî in sciences. He died about the close of the eighth century of the Hijrah.

In the preface the author, after eulogising the reigning sovereign Sulṭân Abû Sa'îd Bahâdur Khân and his Wazîr Ġiyâṣ ud-Dîn Muḥammad, gives us to understand that he wrote this work in A.H. 735=A.D. 1334 in imitation of Sa'dî's Gulistân. He entitled the work after the name of Nigâristân, a garden near Nîshâpûr, he happening to visit it at the time of writing the work. He dedicated the work to his spiritual guide.

According to the preface, fol. 15[a], the work is divided into the following seven *Bâb* :—

I.	باب اول در مکارم اخلاق
II.	باب دوم در صیانت و پرهیزگاری
III.	باب سیوم در حسن معاشرت
IV.	باب چهارم در عشق و محبت
V.	باب پنجم در وعظ و نصیحت

VI. باب ششم در فضل و رحمت
VII. باب هفتم در فواید متفرقه

For further particulars of the author and the work see Ilâhî, Oude Cat., p. 85; Taqí Kâshî, *ib.*, p. 19; Ḥâj. Khal., vol. vi, p. 381; Mélanges Asiatiques, vol. iii, p. 732.

A copy of the work is noticed in Rieu, ii, p. 754.

Written in good Nasta'lîq within gold and coloured borders.

Dated 12 Sha'bân, A.H. 1001.

Scribe: محمد اصغر.

Seals, bearing the inscription رای روپچند بندهٔ محمد شاه بادشاه غازي and dated A.H. 1141, and another with the inscription روپچند بندهٔ بادشاه عالمگیر غازي, and dated A.H. 1113, are found at the beginning and end of the copy.

No. 2032.

foll. 185; lines 14, size 9¼×5; 6¼×3.

رياض الملوك

RIYÂḌ UL-MULÛK.

A very rare and valuable Persian translation of Abû 'Abd Ullah Muḥammad bin Abî Muḥammad bin Muḥammad bin Ẓafar ul-Maġribî uṣ-Ṣiqillî's (*d.* A.H. 565 or 568=A.D. 1169 or 1172) well-known work سلوان المطاع عدوان الطباع, containing moral and intellectual precepts, illustrated by interesting fables of animals and birds and historical anecdotes.

Translator: Niẓâm نظام.

Beginning:—

اليك والّا لاتساق الركايب - و منك و الّا لا ترام المواهب الخ *

The translator, who designates himself by the simple name Niẓâm (see foll. 4b and 179a), says that he wrote this book for his royal patron Shaykh Uways Bahâdur Khân, i.e., Shaykh Uways Jalâ'ir (A.H. 757–777=A.D. 1356–1374), son of Shaykh Ḥasan Buzurg Jalâ'ir (A.H. 736-757=A.D. 1336–1356). At the beginning of the work Niẓâm gives an account of his journey to Tabrîz, where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king, the latter suddenly left for Baġdâd. Niẓâm accompanied

the king to that place, wrote this work there, and presented it to his royal patron in A.H. 768=A.D. 1366 (see fol. 179[b]).

The title of the work, رياض الملوک, appears in several places (foll. 13[b], 176[a], 179[b]). Ḥâj. Khal. vol. iii, p. 611, mentions the work with its full title thus: رياض الملوک في رياضات السلوک.

For the Arabic original and its author see Ḥâj. Khal. *loc. cit.*; Brock, vol. i, pp. 351-352; British Museum Supp., Nos. 1156–II and 1160. See also Ibn-i Khallikân, vol. iii, p. 104, and Amari's introduction to his Italian translation, 'Solwan el Mota', ossiano conforti politici', pp. 17–32. This Italian version was translated into English and printed in two volumes, London, 1852. The Arabic original was lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The translation is divided into a *Muqaddimah*, five *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 13[a]:—

مقدمه در تعريف کتاب و سبب وضع آن و تمهيد معذرت *

Bâb I, on fol. 30[a]:—

باب اول در تفويض و نتايج آن *

Bâb II, on fol. 64[a]:—

باب دوم در تاسي و فوايد آن *

Bâb III, on fol. 90[a]:—

باب سوم در صبر و عوايد آن *

Bâb IV, on fol. 116[a]:—

باب چهارم در رضا و ميامن آن *

Bâb V, on fol. 143[b]:—

باب پنجم در زهد و عواقب آن *

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol. 176[a].

A Hindî poem is found at the end of the copy.

Written in ordinary Nasta'lîq.

Not dated; 17th century.

Several notes of former owners of the MS. are found towards the beginning.

No. 2033.

منهاج الولایت

foll. 340; lines 23; size 9×4¾; 6×2¾.

MINHÂJ UL-VILÂYAT.

A Persian commentary on the well-known Shî'ah work نهج البلاغة Nahj ul-Balâġat.

The Nahj ul-Balâġat consists of ethical discourses, letters and moral sayings ascribed to 'Alî bin Abû Tâlib, collected by Radî ud-Dîn, that is to say, Abul Hasan Muhammad bin Husayn bin Mûsâ, popularly called Sharîf ur-Radî: ابو الحسین محمد بن حسین بن موسی المعروف به شریف الرضي, who flourished in the beginning of the fifth century A.H., and whose name in the present work, fol. 4ᵇ, appears thus: السید الرضي الشریف ذو الحسن رضي الدین محمد الموسوي.

Although the authenticity of the Arabic original and its editorship are disputed by Sunnî writers, it is held in high estimation by Shî'ahs. Two good copies of the work are preserved in this library (see Arabic Hand-list, Nos. 1853-1854). See also Brit. Mus. Arab. Cat., p. 511; Hâj. Khal., vi, p. 406; Brock, i, p. 405, etc. Two copies with Persian paraphrases are noticed in Rieu, i, p. 18. See also A.S.B. Cat., No. 1107.

The present commentary, with its full title منهاج الولایة من کتاب نهج البلاغة (see fol. 5ᵃ), begins thus:—

.... اللّهم علي ما استوی .... فبدا ما في اعیاننا لعیوننا

انت الظاهر بکمالاتک من بطوننا الخ *

The commentator does not mention his name anywhere. He quotes an imposing number of authorities, both Arabic and Persian, the most prominent among whom are Ibn ul-'Arabî, 'Attâr, Rûmi, Sa'dî, Hâfiz, Mahmûd Shabistarî (Gulshan-i-Râz), Qâsim Anwâr (*d.* A.H. 837=A.D. 1433). The latest authority, as far as I have been able to trace, is the celebrated philosopher Jalâl ud-Dîn Muhammad bin As'ad ud-Dawânî, the author of the well-known Persian work Akhlâq-i Jalâlî, who died in A.H. 908=A.D. 1502, and who is spoken of here, fol. 103ᵇ, as dead: و قال العلامة الدواني. It is therefore evident that the commentary was written after the death of Dawânî. Again, the date of transcription of the copy, given at the end, is 14 Ramadân, A.H. 1009=A.D. 1600. We can then safely conclude that the commentary was written some time between A.H. 908 and 1009.

In the preface, fol. 5ª, the commentator says that his commentary is an abridgment of the three chapters of the original work. He further adds that he divided his commentary into twelve *Bâb*, which he enumerates at the beginning, but only eight *Bâb* are extant in the present copy. They are as follows:—

Bâb I, fol. 5ᵇ:—

الباب الاول في تحميد الله تعالى و توحيد ذاته و اسمائه و صفاته العلي و بيان عجايب صنايعه و تبيان غرايب بدايعه *

Bâb II, fol. 112ᵇ:—

الباب الثاني في نعت رسول الله و خصايص آله و مناقب ما جاء به من لغوت القران و اوصاف الاسلام عليه و عليهم الصلوة و السلام *

Bâb III, fol. 189ᵇ:—

الباب الثالث في العلم و الهدي و الدين و اوصاف و اصناف العلماء *

Bâb IV, fol. 215ᵇ:—

الباب الرابع في التقوى و صفات المتقين و شعار الاولياء و الصالحين *

Bâb V, fol. 226ᵇ:—

الباب الخامس في ظرايف الحكمة و لطايف الامثال و الشيم و الادب *

Bâb VI, fol. 260ᵇ:—

الباب السادس في الوصايا و لنصايح الشافية و التذكير و الزواجر البالغة *

Bâb VII, fol. 278ᵇ:—

الباب السابع في الاعراض عن الدنيا الفانية والاقبال علي الاخرة الباقية *

Bâb VIII, fol. 299ᵇ:—

الباب الثامن في مذمة الكبر و الفخر *

The remaining four *Bâb*, not extant in the work but enumerated at the beginning, are the following:—

الباب التاسع في مذمة الظلم و الظالمين و كل من خالف الهدى و الدين *

الباب العاشر في قوانين العدالة و الحكم و السياسة المدنية *

الباب الحادي عشر في المعاد و احوال الموت و القبر و احوال الحشر
و القيامة و دخول الجنة و النار *

الباب الثاني عشر في الادعية و بالدعاء ختم *

The colophon, dated 14 Ramaḍân, A.H. 1009, runs thus:—

قد فرغ هذا الكتاب في يوم الاثنين رابع عشر شهر رمضان
المبارك سنة ١٠٠٩ *

Written in fair Naskh within gold borders with an illuminated head-piece.

No. 2034.

foll. 146; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

روضة الخلد

RAUḌAT UL-KHULD.

'The Garden of Paradise.'

A work on ethics in prose and verse, written in imitation of Sa'dî's Gulistân.

Author: Majd ud-Din Khawâfî مجد الدين خوافي.

Beginning.—

سپاس بیقیاس موجودی را که معانی باطن عرفان پرتو وجود
اوست الخ *

A copy of the work is noticed in G. Flügel, iii, p. 288.

The name of the author is not found in the preface, but it seems to be short or otherwise defective in the present copy. On foll. 42ᵇ and 59ᵇ he is called مجد خوافي, and on fol. 61ᵇ, مجد حاني —evidently a mistake for مجد خافي or مجد خوافي. Ḥâj. Khal., vol. iii, p. 500, who wrongly holds that the work Rauḍat ul-Khuld is a versified one, gives the author's name as محمد الحوافي Muḥammad ul-Ḥawâfî (probably a mistake for مجد الخوافي Majd ul-Khawâfî) who, he says, vol. ii, p. 647, versified the جوامع اللغة of Zamakhsharî (*d.* A.H. 538=A.D. 1143)—

which versification, the authors of the Haft Iqlîm (Bûhâr Lib. copy, fol. 260[b]), Riyâḍ ush-Shu'arâ, fol. 379[a] and some others ascribe to our author, Majd ud-Dîn Khawâfî.

The title of the work is not found anywhere in the MS., but almost all the biographers of Majd ud-Dîn Khawâfî say that he wrote the work Rauḍat ul-Khuld in imitation of Sa'di's Gulistân. In the colophon, the work is called خارستان, and its authorship is ascribed to Sa'dî: كتاب خارستان من تصنيف مولانا مصلح الدين مدعو بسعدي شيرازى قدس لله سره.

No satisfactory account of the author is given by his biographers. The author of the Âtash Kadah, p. 110, says that Majd ud-Dîn, who adopted the *takhalluṣ* Qâsimî, was a native of Khawâf. The author of the Makhzan ul-Ġarâ'ib, p. 806, says that Majd ud-Dîn was in the service of the emperor Akbar. This statement is followed by the author of the Nashtar-i 'Ishq, p. 1556, who says that Majd ud-Dîn Khawâfî came from his native country to India, where he died after serving under Akbar for some time. It is to be observed, however, that the author who in this work mentions several incidents in connection with his travels all over Persia, does not mention any in connection with India.

The number of chapters into which the work is divided is not found in the preface, but at the beginning of the fourth chapter (fol. 34[b]) the author says that he had at first divided the book into seventeen chapters, but that at the request of a friend he added to them one more chapter; viz., the fourth on Love. The text however comprises the following sixteen chapters or *Bâb*:—

I.	On fol. 3[a].	(۱) باب اول در اوصاف حکام
II.	On fol. 18[b].	(۲) باب دوم در شفقت و ایثار
III.	On fol. 27[a].	(۳) باب سوم در فضیلت علم
IV.	On fol. 34[b].	(۴) باب چهارم در عشق
V.	On fol. 44[a].	(۵) باب پنجم در مهد و پیمان
VI.	On fol. 50[b].	(۶) باب ششم در بیوفائي دنیا
VII.	On fol. 59[a].	(۷) باب هفتم در کرامات اولیا
VIII.	On fol. 65[a].	(۸) باب هشتم در ادب نفس
IX.	On fol. 78[b].	(۹) باب نهم در صحبت داشتن ابرار و اجتناب از اشرار
X.	On fol. 86[a].	(۱۰) باب دهم در ریاضت

XI.	On fol. 91ª.	(۱۱) باب یازدهم در نکاح و احوال زنان
XII.	On fol. 103ª.	(۱۲) باب دوازدهم در حسد
XIII.	On fol. 111ª.	(۱۳) باب سیزدهم در بیان ظلم و فساد
XIV.	On fol. 122ª.	(۱۴) باب چهاردهم در بخل و لئیمی
XV.	On fol. 128ᵇ.	(۱۵) باب پانزدهم در نوادر کلام
XVI.	On fol. 137ᵇ.	(۱۶) باب شانزدهم در طوائف مردم

The last two chapters, given in Flügel, *loc. cit.*, are: (17) در احسان با اهل فضل and (18) در بیان دین و موعظت .

Written in Indian Ta'lîq.

The colophon, dated 28th Dulqa'd, A.H. 1262, says that the scribe Mirzâ Ahmad Bakhsh of Jhakrah, son of Munshî Sahqat Ullah میرزا احمد بخش ساکن جهکرہ ولد منشي سبقت الله مرحوم , transcribed this copy in Calcutta at the house of one Munshî Ahmad 'Alî.

At the end is found a seal of one محمد عبد الرؤف dated A.H. 1263.

No. 2035.

foll. 150; lines 17; size 8¼ × 1½; 6¼ × 3.

صحیفة الکرامي
SAHÎFAT UL-KIRÂMÎ.

An ethical work dealing with moral, political, religious and mystical doctrines, in mixed prose and verse.

Author: Mahjûr مهجور.

Beginning:—

الحمد لله الذی خلق الانسان و علمه البیان و ارسل الینا محمداً فانزل علیه الفرقان الخ *

The author does not reveal his full name but in several places he adopts the *takhalluṣ* مهجور, see foll. 9ᵇ, 11ª, 23ª, 30ᵇ, 31ª, 89ᵇ, etc.

It is doubtful whether our author is identical with Mirzâ Ja'far Shîrâzî who adopted the *takhalluṣ* مهجور. See Ṣubḥ-i Gulshan, p. 476.

From the following verse on fol. 109[b], it would appear that the author flourished during the time of Jahângîr:—

اقلیم دل و جهان جان گیر
ای شاه جهان شهی جهانگیر

The work treats of the various branches of ethical, moral, mystical and religious philosophy, based on the Qurân and Ḥadîṣ.

The title of the work is given on fol. 4[a] as well as in the following concluding verse:—

اینست سخن علي التمامي
شد ختم صحيفة الكرامي

Written in fair Nasta'lîq within gold ruled borders with an illuminated head-piece.

Not dated; 18th century.

No. 2036.

foll. 33; lines 10; size 7 × 4½; 4½ × 2.

(رسالهٔ حزین)

RISÂLAH-I ḤAZÎN.

A treatise on ethics and politics, by Ḥazîn, who has been repeatedly mentioned in this Catalogue, and whose name occurs thus on fol. 33[a] of the present work: محمد المدعو بعلي بن ابي طالب بن عبد الله بن علي اللاهجي.

Beginning:—

یا واهب التوفیق و یا معطي التحقیق الخ

The following heading, in red, appears thus on fol. 5[b]:—

گفتار در تعیین پادشاه و شرایط پادشاهي *

The date of completion of the treatise, given at the end, is A.H. 1153 = A.D. 1740.

Written in beautiful Shikastah within gold borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 18th century.

Scribe: محمد محسن شریف.

No. 2037.

foll. 11; lines 14; size 12×7¾; 9×5¼.

دستور العمل

DASTÛR UL-'AMAL.

A short treatise on ethics and politics, dealing with the duties of rulers and those of their subjects, written for the use of the Quṭub Shâhî and the Deccan kings and Wazîrs.

Beginning:—

دستور العمل سلاطین با اقتدار قطبیه و امرای نامدار الخ *

Neither the author's name, nor the title of the work, is given in the text. On the top of the first folio the title, written in a later hand, runs thus دستور العمل سلاطین—most probably taken from the opening words of the work.

In a short preamble the author says that he extracted the work from Akhlâq-i Nâṣirî and other important works of similar nature. According to the preface the work consists of eight *Â'în* but the text comprises twenty-two.

Written in ordinary Ta'lîq.

The colophon, dated 13th Rajab, A.H. 1241, says that the scribe سید سعادتعلي جعفری transcribed the copy for one Mîr Muḥammad 'Alî Khân Raḍwî.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 2038.

foll. 7; lines 9; size 5¾×3½; 4½×2½.

ظفر نامه

ẒAFAR NAMAH.

A fictitious tract on religious and worldly life.

Beginning:—

حکایت آوردند که نوشیروان عادل بر سر پادشاهي الخ *

The following illusive account of the composition of the work is given at the beginning.

One day Nûshîrwân, sitting on his throne, sends for his prime minister Buzurj Mihr, and asks him to write a book within a week's time, observing that the book must neither be too easy nor too difficult. The minister, confused in mind, hastens to his master Aristotle, and explains the situation. The master consoles his pupil, and advises him to write a book on the religious and the worldly life in the form of questions and answers. Buzurj Mihr then puts a number of questions to his master, to which the latter replies. Buzurj Mihr then collects these questions and answers in the form of a book, which he presents to his royal master.

Written in ordinary Ta'lîq.

In the colophon the scribe غلام حیدر says that he transcribed the copy for one Murâd 'Alî. The date of transcription vaguely given is ۱۱۰۵ هجری which, I think, is meant for A.H. 1105.

The MS. once belonged to Sayyid Ṣafdar Nawwâb of 'Aẓîmâbâd.

MEDICINE.

No. 2039.

foll. 139; lines 17; size $7\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

قرابادین شفائی

QARÂBÂDÎN-I SHIFÂ'Î.

A very damaged copy of Shifâ'î's pharmacopœia. See No. 981.

Beginning :—

الحمد لله العليم الحكيم الخ *

The copy is damaged, and patches of thick paper are pasted over in many places.

Written in ordinary Ta'lîq.

Not dated; 18th century.

No. 2040.

foll. 304; lines 19; size $8\frac{1}{2} \times 6$; $7 \times 4\frac{1}{2}$.

تحفة المومنين

TUḤFAT UL-MU'MINÎN.

A fragment of the well-known medical work Tuḥfat ul-Mu'minîn on materia medica by Muḥammad Mu'min Ḥusaynî Tankâbunî. See Nos. 994–998.

The MS. opens abruptly thus:—

...... محمد بن ذکریا و سایر کتب و منقولات حسین بن اسحاق الخ *

corresponding with fol. 2a, line 5 of No. 994, and breaks off with the words:—

در جمیع افعال قویتر از اول و ثاني و سرخ کنندهٔ رخسار و مقوی معده الخ *

On comparison with No. 994 it is found that more than one-fourth of the contents of that copy is wanting in the present copy.

Written in ordinary Ta'lîq.

Not dated; 18th century.

No. 2041.

foll. 88; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شفاء القلوب

SHIFÂ UL-QULÛB.

An incomplete copy of Jalâl ud-Dîn Barjandî's medical tract Shifâ ul-Qulûb, transcribed for this library from the MS. No. 1006, which see.

Beginning:—

محامد مقدس اساس الخ *

It breaks off with the words:—

از برای آثار ردیه در رو و بدن مثل نمش و برش ...... *

corresponding to fol. 98a, line 9 of No. 1006.

Written in ordinary Naskh.
A very modern copy.

ARITHMETIC.

No. 2042.

foll. 102 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{2}$: $6\frac{1}{4} \times 3\frac{3}{4}$.

هيئت السياق

HAY'AT US-SIYÂQ.

A treatise on arithmetical operations, account-keeping, measurements, Zamîndârî transactions, etc. etc.

Author : Gulâm Rasûl, popularly called Khalîfah غلام رسول که بين المخلصين معروف بخليفه هست .

Beginning :—

سپاس افزون از قياس حساب مرذات مبدعي را سزد الخ *

In the colophon the author is called خليفه غلام رسول and the title given to the work is سياقنامه .

Written in ordinary Ta'lîq.

Not dated ; 18th century.

ASTRONOMY AND ASTROLOGY.

No. 2043.

foll. 99; lines 13; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

رسالهٔ معینیه

RISÂLAH-I MU'ÎNÎYAH.

A rare and valuable treatise on astronomy.

Author: Abû Ja'far Naṣîr ud-Dîn Muḥammad bin Muḥammad bin ul-Ḥasan uṭ-Ṭûsî ابو جعفر نصیر الدین محمد بن محمد بن الحسن الطوسي.

Beginning:—

سپاس و ستایش حضرت عزت ذوالجلال را که انوار دقایق حکمت او الخ *

The title of the work رسالهٔ معینیه appears on fol. 2ᵃ.

The name of the author, and the person to whom the work is dedicated, are not given in the present copy, but at the end, fol. 99ᵃ, it is simply said that the author presented the work to a certain prince of Îrân:—

اگر پسندیدهٔ خاطر بزرگوار و رای مبارک پادشاهزادهٔ ایران ضاعف الله علاوه آید غایت سعادت این بندهٔ مخلص روی نموده باشد *

Ḥâj. Khal., vol. iii, p. 444, who mentions the work without the author's name, says that it is a work on astronomy consisting of four *Maqâlah*, and that in the beginning of the work are mentioned the names of the rulers Abd ur Raḥîm bin Abî Manṣûr and his son Mu'în ud-Dîn Abush Shams 'Abd-ur-Raḥîm.

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale, and I have made the best use of it. On comparing the two copies I find that they are the same, save and except that the preface in the copy for sale adds a few lines in which the name appears of the author, Naṣîr ud-Dîn Ṭûsî (*d.* A.H. 672=A.D. 1273), the celebrated philosopher and astronomer, who has been already mentioned in connection with his famous philosophical work Akhlâq-i Nâṣirî (No. 938) and his astronomical work Bîst *Bâb* (No. 1045). Here, also, the author mentions the name of his patron Nâṣir ud-Dîn 'Abd-ur-Raḥîm bin Abî Manṣûr,

governor of Quhistân, for whom he wrote the Akhlâq-i Nâṣirî. In these lines the author further states that he wrote the present treatise for his patron's son Mu'în ud-Dîn Abush Shams after whose name he entitled it.

The work is mentioned in the list of Ṭûsî's works given in the Majâlis ul-Mu'minîn, fol. 403ᵃ. See also Kashf ul-Ḥujub, p. 226. A copy of the work is mentioned in Ross and Browne, Cat. of Pers. and Arab. MSS. in the Ind. Office Lib., p. 164.

Each of the four *Maqâlah*, into which the work is divided, consists of several *Bâb*, enumerated at the beginning.

Written in ordinary Nasta'lîq with diagrams in several places.

Not dated; 18th century.

A seal, bearing the inscription لسان السلطان محمود الدوله منشي محمد صفدر عليخان بهادر, is found on the title-page.

No. 2044.

foll. 62; lines 16; size 7½ × 4¾; 4¼ × 2¾.

پنجاه باب سلطاني

PINJAH BÂB-I SULṬANÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author: Rukn bin Sharaf ud-Dîn ul-Ḥusayn ul-Âmulî ركن بن شرف الدين الحسين الآملي.

Beginning:—

حمد بيحد و ثنای بيعد حضرت واجب التعظيمی را جل جلاله كه آسمان دل عارفانرا بانوار كواكب معاني مزين كرد *

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors: بيست باب خواجه (i.e., the well-known treatise on the astrolabe by Naṣîr ud-Dîn Ṭûṣî, see No. 1045); كامل فرعاني; استيعاب ابو ريحان and مطولات كه مولانا شمس الدين مصنف زيج سلطاني در اعمال اسطرلاب نوشته است. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name زيج مفتاح الاعمال. These works, he says, he had written

some twenty years before the composition of the present work, but, on account of the total neglect of the subject by kings and nobles, as well as owing to a series of troubles and misfortunes which befell him, he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindûstân he came to Kirmân, where for a period of two years he suffered the utmost on account of famine, war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harât, where he enjoyed a peaceful life. It was at Harât that our author commenced to write the present work on the 6th of Rabî' II, A.H. 860=A.D. 1455. He dedicated it to Mirzâ Abul Qâsim Bâbur (son of Mirzâ Bâisungar) who, according to Ḥabîb us-Siyar, vol. iii, juz 3, p. 170, died on 25 Rabî' II, A.H. 861= A.D. 1456.

The work is divided into the following two *Maqâlât*:—

I. on fol. 3ᵃ:—

مقالهٔ اولی در ذکر مسایل اعمال آن بر صفایح بلاد *

II. on fol. 51ᵇ:—

مقالهٔ دوم در ذکر مسایل و اعمال گذشته بر صحیفهٔ افاقی *

The first *Maqâlah* comprises thirty-eight *Bâb* and the second, twelve, thus making fifty *Bâb* in all after which the work is called پنجاه باب or 'Fifty *Bâb*'.

Written in fair Naskh.

Not dated; 16th century

No. 2045.

foll. 64; lines 21; size 11 × 6¼; 7¾ × 4.

شرح رسالهٔ قوشجي

SHARḤ-I RISÂLAH-I QÛSHJÎ.

A copy of Muṣliḥ ud-Dîn Lârî's (*d.* A.H. 979=A.D. 1571) commentary on 'Alî ul-Qushjî's well-known astronomical treatise. See Nos. 1051-1052.

Beginning:—

همایون نامهٔ که مزین بنام واجب العظام الخ *

Muqaddimah, fol. 2b.
Maqâlah I, fol. 10a.
Maqâlah II, fol. 39b.
Written in ordinary Nasta'lîq.
Not dated; 18th century.

No. 2046.

foll. 106; lines 17; size 8¾ × 5; 7¼ × 3¾.

(رسالۀ اسطرلاب)

(RISÂLAH-I ASṬARLÂB.)

A defective, incomplete and anonymous work treating of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc. etc.

The MS. seems to be a fragment of a larger work, as would appear from the original pagination, which begins with ۲۱۷ and ends with ۳۲۱. It is impossible to say how many folios are missing both at the beginning and end.

The MS. opens abruptly thus:—

...... کشیده باشد و بود که بر یک ربع کشیده بود *

On fol. 3a we find the second chapter beginning thus:—

باب دوم در دانستنی آنکه ارتفاع آفتاب چون بر گیریم *

The copy breaks off with a portion of the one hundred and tenth chapter with the following words:—

ایشانرا روز قیامت و فریاد رسی ایشان نخواهد رسید و ایشان ...... *

Written in ordinary Naskh.
Not dated; 18th century.

CABBALISM.

(Nos. 2047–2054.)

foll. 220; lines 13; size 11×7¼; 8×4½.

A collection of eight treatises on Cabbalism (جفر), i.e., the art of divining hidden secrets from the letters of the alphabet. Dr. Ethé, who notices several treatises on the subject (see Ind. Office Lib. Cat., Nos. 2273-2274), very curiously interprets the term جفر as 'divination from the entrails of a lamb or the membrane of a camel'.

I. foll. 1b–7a.

No. 2047.

(رساله در علم جفر)

(RISÂLAH DAR 'ILM-I JAFR.)

An anonymous treatise written as an introduction to Cabbalism, without the author's name.

Beginning:—

بدانکه قاعدهٔ در علم جفر چنین است که اول سوال بلفظ عربي یا عجمي یا هر لفظی که خواهند الخ *

II. foll. 7a–72a.

No. 2048.

اسرار الجفر

ASRÂR UL-JAFR.

'The secrets of Cabbalism', consisting of a *Muqaddimah* and a *Khâtimah*.

Author: Abû Şâliḥ Mu'în ud-Dîn Muḥammad Mun'im bin Shaykh Ja'far ul-A'dâdî: ابو صالح معین الدین محمد منعم بن شیخ جعفر الاعدادي.

Beginning:—

حمد و سپاس قادری که قلوب عالمیان را بانوار علم و یقین متجلي گردانیده الخ *

In the preface the author tells us that he collected materials for his work from خاتمه - بحر العيون and from the works and experiments of his deceased father.

On fol. 33ª the author incidentally mentions that his father was once requested by the emperor Shâh Jahân (A.H. 1037-1069 = A.D. 1628–1659) to predict the fate of his kingdom by means of Cabbalism. On fol. 40ª the author again refers to a similar incident relating to the reign of Aurangzîb (A.H. 1069–1119=A.D. 1659–1707). Again on fol. 43ᵇ we are told that the author's father was requested by Aurangzîb, through Bakhtâwar Khân, deceased, to find out by Cabbalism which of the emperor's children would succeed him:—

براي تحقيقات سلطنت از اولاد خود ابو المظفر محي الدين اورنگ زيب بادشاه عالمگير غازي و جعل الجنة مثواه سوالی بمعرفت بختاور خان مرحوم بوالد اين مولف فرمود - بادشاه دهلي از اولاد محمد اورنگ زيب که خواهد شد *

The author, who speaks of Aurangzîb as dead, must have written the work after A.H. 1119=A.D. 1707. At the end (fol. 72ª) the treatise is dated 2 Dulhijjah, A.H. 1235.

III. foll. 73ᵇ–88ᵇ

No. 2049.

(رسالة جفر)

(RISÂLAH-I JAFR.)

Another treatise on Cabbalism, written as a key to the جامع مرتضوي. It is divided into a *Muqaddimah* and several *Faşl*.

Author: Ḥasan 'Alî Rashtî حسن علي رشتي.

Beginning:—

حمد و سپاس پروردگاريرا سزاست که ظروف حروف و نقاط و کلمات را مستقر جواهر معارف الخ *

The time in which the author flourished could not be ascertained from the work itself, but according to a note and a versified chronogram (fol. 72ª), probably due to one of his friends, he died on the morning of Thursday, 27 Sha'bân, A.H. 1264=A.D. 1847; the year is expressed by the chronogram ز دوران رفتة اى كامل دهر.

IV. foll. 88b–177a.

No. 2050.

(رسالهٔ جفر)

(RISÂLAH-I JAFR.)

Another anonymous treatise on the same subject consisting of two *Muqaddimah*, several *Faṣl*, and a *Khâtimah*.

Beginning :—

الحمد لله رب العالمين .... اما بعد این رسالهٔ ایست شریف در علم جفر خابیه و جامعهٔ الخ *

V. foll. 117b–123a.

No. 2051.

(رسالهٔ جفر)

(RISÂLAH-I JAFR.)

Another treatise on Cabbalism, containing directions for the use of جفر جامع عامل .

Neither the author's name, nor the title of the work, is given.

Beginning :—

فایدهٔ بدانکه این قاعدهٔ ایست در بیان استخراج احوال از جفر *

VI. *Arabic.* foll. 123b–138b.

No. 2052.

(رسالهٔ جفر)

(RISÂLAH-I JAFR.)

An Arabic treatise on Cabbalism.

Author. Sayyid 'Alî, better known as Ibn-i Qiwâm: سید علی المعروف بابن القوام .

Beginning :—

الحمد لملهم استنباط الاسرار من مکنونات آیاته الخ *

VII. foll. 139b–207a.

No. 2053.

اصول کشف الرشف

UṢÛL-I KAS̱H̱F UR-RÂS̱H̱F.

On Cabbalism.
Author: Farîd Ibrâhîm فرید ابراهیم.
Beginning :—

حروف و کلمات بی حد و مراتب حساب وعد و بیعدد گویا مصداق

الخ *

The author, a native of Dihlî, says in the preface that he wrote this tract by the order of the celebrated K̲h̲ân K̲h̲ânan 'Abd ur-Raḥîm K̲h̲ân bin K̲h̲ân K̲h̲ânân Muḥammad Bîrâm K̲h̲ân. It is divided into four *Aṣl*, eight *Rashf* and one *Kas̱ẖf*. The full title of the work, given in the preface, is اصول کشف الرشف في علم الجامع بين العدد و الحرف.

A chapter, called *Faṣl*, treated separately at the end, occupies foll. 176a–207a.

VIII. foll. 207a–220b.

No. 2054.

(رسالهٔ جفر)

(RISÂLAH-I JAFR.)

A treatise on the same subject, without title or author's name. It is divided into a *Muqaddimah* and four *Faṣl*.

Beginning :—

بعد از حمد و صلوة آنکه این رساله مشتمل بر مقدمه و چهار فصل

الخ *

Written in bold Naskh within coloured borders with an illuminated head-piece and a double-page 'Unwân.

19th century.

MAGIC.

No. 2055.

foll. 57 ; lines 12 ; size $10\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

اسرار قاسمي

ASRÂR-I QÂSIMÎ.

A beautifully written, but hopelessly corrupt, copy of an interesting work dealing with sorcery, witchcraft and various magical and talismanic operations.

Author : Ḥusayn bin 'Alî ul-Kâshifî حسين بن على الكاشفي.

Beginning :—

حضرت قاسم عطيات و عالم الخفيات له الحمد فى القدوات و العشيات

چون عنايت بى نهايت سيد سادات الخ *

The author Ḥusayn Kâshifî has been repeatedly mentioned in this Catalogue in connection with his Rauḍat ush-Shuhadâ (No. 498), Anwâr-i Suhaylî (No. 731), Tafsir-i Ḥusaynî (No. 1126), etc.

The MS. is full of clerical errors, and proper names, both of persons and books, and even common words, have been corruptly written.

In the preface the author, while enumerating his sources, says that his work consists of translation, mainly from two works, viz., سحر العيون which, he says on fol. 17ª, is the work of Yûsuf bin Aḥmad : و صاحب كتاب سحر العيون يوسف بن احمد ميگويد. This work is mentioned in Ḥâj. Khal., vol. iii, p. 585, without the author's name. The other work to which the author refers is رسالة عيون الحقايق و ايضاح الطرايق by Aḥmad us-Simâwî, i.e., Abul Qâsim Muḥammad bin Aḥmad ul-'Irâqî us-Simâwî (see Brock., vol. ii, p. 497 ; Brit. Mus. Supplement, No. 784, etc.) Another work from which the author translated is كتاب سر الاسرار. The translation of this work begins on fol. 41ª and ends on fol 46ª. Ḥâj. Khal., vol. iii. p. 591, mentions several works bearing the title سر الاسرار, but the one which our author means is probably the سر الاسرار و بصاير الابصار, about which Ḥâj. Khal., *ib.*, gives no particulars, but says that it is mentioned by Bûnî, i.e., Muḥyî ud-Dîn Abul 'Abbâs Aḥmad bin 'Alî ul-Bûnî, who died in A.H. 622=A.D. 1225 (see Brock, i, p. 497). On fol. 42ª our author speaks of the following

contemporary saint of great eminence: این فقیر از حضرت قدوة العرفا قطب الملة و الدین محمد البزغشي قدس سره این نکته را استماع نموده .

According to the author's statement in the preface (fol. 5b) the work is divided into two *Maqṣad* and a *Khâtimah*. Each *Maqṣad* consists of several *Aṣl* (wrongly written *Faṣl*) and each *Aṣl* comprises several *Faṣl*. The text, as extant in the present copy, contains only the first *Maqṣad* divided into four *Aṣl*, and a *Khâtimah*, as follows :—

Maqṣad I on *Sîmiyâ*, fol. 5b.
First *Aṣl*, fol. 5b.
Second *Aṣl*, fol. 18a.
Third *Aṣl*, fol. 36b.
Fourth *Aṣl*, fol. 41a.
Khâtimah, fol. 50a.

The date of composition of the work, given at the end, fol. 57a, is A.H. 907 = A.D. 1501. This is followed by a versified chronogram, in which the concluding line اسرار قاسمی بر خوان (read دیگر) دگر expresses the date of composition. A printed copy of the work, entitled کشف الاسرار قاسمی and also اسرار قاسمی is mentioned in the Âṣaf Lib. Cat., vol. ii, p. 1692.

A work based on the present and containing similar matter, composed by the author's son ʻAlî bin Ḥusayn Kâshifî (*d.* A.H. 939 = A.D. 1532), and entitled تحفهٔ خانی, is noticed in A.S.B. Cat. (Curzon Collection), No. 648.

Written in a beautiful bold Nastaʻlîq, at the desire of the Secretary and the Librarian Walî ud-Dîn Khudâ Bakhsh, by the Library scribe محمود عالم بهاري .

Dated 21 Shaʻbân, A.H. 1344.

A note at the end by Muḥammad Hâshim Iṣfahânî, dated 26 Shaʻbân, A.H. 1344, says that the MS. was collated by him.

COMMENTARIES ON THE QURÂN.

No. 2056.

foll. 262; lines 21; size 11½ × 7; 8¼ × 4½.

تفسیر سورۂ یوسف

TAFSÎR-I SÛRAH-I YÛSUF.

A copy of Mu'în bin Ḥâjî Muḥammad ul-Farâhî's well-known commentary on the سورۂ یوسف. See Nos. 1140–1143.

Beginning:—

ربنا اتنا من لدنک الخ *

Written in ordinary Ta'lîq within coloured borders.

Dated 29 Rajab, A.H. 1098.

Scribe: ولي محمد بن شیخ محمد یوسف خورجوی.

It would appear from a note on the margin of the last folio that one Muḥammad 'Abd ul-Ġanî Mujaddadî ul-Bihârî ul-'Aẓîmâbâdî purchased this MS. at Râmpûr in A.H. 1286 through 'Abd ul-Qâdir Khân, pupil of Ḥâfiẓ Ḥâjî Shâh Arshad Ḥusayn.

Another note by a former owner 'Aẓmat 'Alî (or 'Iṣmat 'Alî) says that he purchased the copy through Ḥâfiẓ Muḥammad Nûr in Rabî' 1, A.H. 1231.

No. 2057.

foll. 131; lines 15; size 9 × 6; 7 × 4½.

خلاصة المنهج

KHULÂṢAT UL-MANHAJ.

A fragment of the Khulâṣat ul-Manhaj, a well-known Shî'ite commentary on the Qurân. See Nos. 1146–1149.

This copy comprises commentary on the last chapter of the Qurân.

Beginning:—

آوردہ اند کہ چون حضرت رسالت صلعم دعوت آشکارا کرد الخ *

Written in ordinary Ta'lîq.

Dated Rabî' II, A.H. 1255.

Scribe: انور علي ولد سید علی شیر.

No. 2058.

foll. 38; lines 15; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

(تفسیر قرآن)

(TAFSÎR-I QURÂN.)

A fragment of a commentary on the Qurân, comprising the Sûrahs یس, فتح and واقعه. They begin respectively on foll. 1[a], 17[a] and 29[b].

There is no preface and the copy begins abruptly with the commentary on the Sûrah یس thus:—

یس - در ینابیع آورده که هر حرفی از حروف مقطعه سریست از خزانهٔ غیب الخ *

Written in fair Nasta'lîq.
Not dated: 17th century.

SCIENCE OF HADÎS.

No. 2059.

foll. 26; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

عجالهٔ نافعه

'IJÂLAH-I NÂFI'AH.

A treatise dealing with the science of Hadîs.

Author: Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah Dihlawî شاه عبد العزیز بن شاه ولی الله دهلوی.

Beginning:—

الحمد لله و کفی و سلام علی عباده الذین اصطفی الخ *

The author (*d.* A.H. 1239 = A.D. 1823), who has been repeatedly mentioned, does not reveal his name in the present work, but he refers to several well-known works of Shâh Walî Ullah, such as مسوی شرح موطا (see No. 1286), etc., which, he says, 'are the com-

positions of my father'. The author of the Ḥadâ'iq ul-Ḥanafîyah, p. 470, also mentions the present work as a composition of Shâh 'Abd ul-'Azîz.

In the preface the author tells us that he wrote the work for his brother Qamar ud-Dîn. It deals with the different kinds of Ḥadîṣ and discusses the merit and peculiarities of works written on the subject. The correct pronunciation of the names of the narrators of Ḥadîṣ, the sources of narration, etc. etc., are also given.

The MS., written in a careless ugly Ta'lîq, was copied from the Lucknow Muṣtafâ'î press edition of the work.

At the end is found a statement by Sa'd ud-Dîn bin 'Abd ul-Ḥakîm saying that he revised and corrected the copy in Jumâdâ II. A.H. 1255.

Not dated; 19th century.

LAW.

No. 2060.

foll. 178; lines 18; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة خاني

MAJMÛ'AH-I KHÂNÎ.

A copy of the well-known work on Muhammadan law, entitled Majmû'-i Khânî or Majmû'ah-i Khâni, by Kamâl Karîm. See No. 1228.

Beginning:—

حمد و سپاس مر پادشاهي را الخ *

Written in ordinary Ta'lîq.

Dated Friday, Muharram, A.D. 1897.

No. 2061.

foll. 271; lines 13–16; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

اختيار

IKHTIYÂR.

A work on Muhammadan penal law, according to the Hanafite school.

Author: Salâmat 'Alî Khân, better known as Ṣadâqat Khân سلامتعلي خان معروف (به) صداقت خان.

Beginning:—

شکر و سپاس بیحد آن قاضي الحاجات را سزد که خزانهٔ نعمتش نصیب هر خواص و عوام است الخ *

The author tells us in the preface that while he was engaged in writing Muhammadan penal laws in the court of the second Judge Mr. John Knife (مستر جان نيف) at Muhammadâbâd. he, for the sake of convenience, collected and arranged in Persian some points of law, which he translated from several standard works in Arabic, such as فصول عماديه - فتاوى حماديه - فتاوى قاضيخان - شرح وقايه - هدايه - قدوري - و جامع الرموز - كنزالدقايق - فتاوى سراجيه etc. etc.

The author dedicates the work to Mr. John Dean (مستر جان دين). The date of composition, A.H. 1212=A.D. 1797, is expressed by the title.

The work is divided into a *Muqaddimah* and two *Kitâb*. Each *Kitâb* is subdivided into several *Bâb* and *Faṣl*. The arrangement is that the Persian text is given on the right side and the Arabic equivalent, followed by the reference from which it is quoted, is given on the left.

A list of the contents is given at the beginning of the copy.

A copy of the work is noticed in Rieu, i, p. 24. See also Biblioth. Sprenger, No. 663. Printed in Calcutta, A.H. 1244.

Written in ordinary Ta'lîq.

Not dated: 19th century.

CONTROVERSIAL WORKS.

No. 2062.

foll. 221; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

آئینهٔ حق نما

Â'ÎNAH-I ḤAQ NUMÂ.

A controversial work in refutation of the Sunnî tenets, and a denunciation of Ṣûfîsm, together with an account of the Shî'ah 'Ulamâ who lived in the author's time.

Beginning:—

الحمد لله الذی انار الحق و اعلي اعلامه و متن الشرع المتين و احكم احكامه الخ *

The Author, who does not reveal his name, was a pupil of the popular Shî'ah divine Sayyid Dildâr 'Alî (*d.* A.H. 1235=A.D. 1819), to whom he devotes a long notice on fol. 18ᵇ.

The work is divided into the following three *Bâb*, as enumerated at the beginning, but the last *Bâb* is not distinguished by any mark or rubric.

Bâb I, on fol. 3ᵇ: باب اول در مدح علماء با عمل صوما و مذمت علماء سوء علي وجه العموم و معرفت علماء حقه و اضداد آنها.

Bâb II, in two *Faṣl*, on fol. 8ᵇ: باب دوم در معرفت علماء عصر.

Bâb III, in several *Tadhkirah*: در معرفت حالات و مكارم اخلاق جماعة دیگر از علما.

In several places (foll. 32ᵃ, 128ᵃ) the author mentions A.H. 1231=A.D. 1815 as the current year.

The work is mentioned in the Âṣaf. Lib. Cat., vol. ii, p. 1330.

Written in ordinary Ta'lîq.

Not dated; 19th century.

(Nos. 2063–2064.)

foll. 208; lines 15; size 8¼ × 5¼; 6 × 3¼.

Two controversial tracts.

I. foll. 1b–78b.

No. 2063.

رسالۂ غیبۃ

RISÂLAH-I GAYBAH.

A controversial tract written in refutation of the seventh chapter of the Tuḥfah-i Aṣnâ 'As̲h̲arîyah dealing with امامت; see No. 1290, fol. 170b.

Author: Sayyid Dildâr 'Alî bin Sayyid Muḥammad Mu'în سید دلدار علي بن سید محمد معین.

Beginning:—

باب هفتم در امامت باید دانست که اول مسایل خلافیه این باب آنست *

The author, who died in A.H. 1235 = A.D. 1819, has been repeatedly mentioned; see Nos. 1324, 1340, etc. In several places the author mentions A.H. 1217 = A.D. 1802 as the current year, see foll. 30a, 55b, etc.

The work is mentioned in Kas̲h̲f ul-Ḥujub, fol. 74a. See also Âṣaf Lib. Cat., vol. ii, p. 1344, No. 254. There is a lacuna after fol. 7b.

II. foll. 81b–208b.

No. 2064.

احیاء السنۃ

IḤYÂ US-SUNNAT.

A refutation of the eighth chapter of the same Tuḥfah (No. 1290, fol. 229b) by the same Dildâr 'Alî.

Beginning :—

الحمد لله الذی امات البدعة واحیی السنّة و صلی الله علی من اتم بهم الحجّة الخ *

See Kashf ul-Hujub, fol. 9b. See also Âṣaf Lib. Cat., vol. ii, p. 1330, No. 822, where a printed or lithographed edition of the work (A.H. 1281), is noticed.

Both treatises are written in fair Nasta'liq by one scribe. Dated (fol. 78b) A.H. 1263.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 2065.

foll. 294 ; lines 20 ; size 12¼ × 8 ; 8½ × 5.

ایضاح لطافت المقال

ÎḌÂḤ-I LAṬÂFAT UL-MAQÂL.

A controversial work, being a refutation of Subḥân 'Alî Khân's Laṭâfat ul-Maqâl.

Author : Muḥammad Rashid ud-Dîn Dihlawî محمد رشید الدین دهلوی.

Beginning :—

الحمد لله الذی جعل العلم علما الخ *

The author Rashîd ud-Dîn has been repeatedly mentioned. See No. 1335, etc.

The Laṭâfat ul-Maqâl of Subḥân 'Alî Khân is mentioned in Kashf ul-Hujub, fol. 127a with the following particulars: Salâmat 'Alî Khân a Shi'ah, wrote a treatise, called لطافت, and to it Rashid wrote a reply. Salâmat then wrote a refutation of Rashîd's reply, entitling it Laṭâfat ul-Maqâl. The present work is Rashîd's refutation of Salâmat's Laṭâfat ul-Maqâl.

The work is preceded by an introduction in praise of the work, written in A.H. 1240 = A.D. 1824 by one Amîr Ḥasan, probably a pupil of Rashîd.

The work consists of three *Qism* and a *Khâtimah* as follows :—

قسم اول بجواب مقاصدی که در رسالۂ سابقه معنون بود به ما یتعلق بالمقام *

قسم دوم بپاسخ مطالبي که دران رساله مصدر بود به ما لا یتعلق بالمرام *

قسم سوم در دفع جواب استفتائی مخترع اقل البریه بمقابله استفتائی مبدع بعض حضرات امامیه *

خاتمه در بیان چند وجه ظاهرة الدلالة بر شدت تعظیم و ولای اثنا عشریه با اهل بیت خیر البریه *

A note at the end, which, according to another note in the same place, is in the handwriting of the author, says that the author revised and corrected the copy.

In the other note one 'Abbâs 'Alî (the name seems to be a later forgery) says that he received this copy, corrected by the author, at Farrukhâbâd on 29 Rajab, A.H. 1241, and that it is the first copy of the author's draft.

Written in fair Ta'lîq.

Not dated; 19th century.

No. 2066.

foll. 323; lines 17; size 12×7; 8¼×4½.

برق خاطف

BARQ-I KHÂṬIF.

A controversial work.

Author: 'Alî Aḥsan, poetically surnamed Shaydâ علي احسن متخلص بشیدا.

Beginning:—

نحمد و نثنی علی من یرجع الي جنابه الحمد و الثنا الخ *

We learn from the preface that 'Alî Aḥsan wrote a work, entitled تحفة الاحباب, which was refuted by the Shî'ah Mujtahid

Sayyid Muhammad at the instance of Subhân 'Alî Khân Shâh Salâmat Ullah, the teacher of 'Alî Ahsan, wrote a reply to Sayyid Muhammad's refutation. 'Alî Ahsan then collected and arranged the controversies in the present form in A.H. 1255 = A.D. 1839, entitling the collection برق خاطف. He further states that quotations from the Tuhfat ul-Ahbâb are represented by the word قلت; that the reply of Sayyid Muhammad is preceded by the word قال and his own by اقول. At the end of the preface the author refers to a controversy that took place at Calcutta between one 'Âshiq 'Alî Khân of Kâkûrî and a pupil of Salâmat 'Alî Khân Banârasî, and he reproduces the letters which were written on the occasion.

Written in fair Ta'lîq.

Dated Kânpûr, Rabî' II, A.H. 1269.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

ASCETICISM AND SÛFÎSM.

No. 2067.

foll. 20; lines 8; size 10¾ × 7; 6½ × 4

مناجات عبد الله انصاری

MUNÂJÂT-I 'ABD ULLAH ANSÂRÎ.

An exceedingly valuable and beautifully written copy of the well-known prayer of 'Abd Ullah Ansârî. See Nos. 1554, 1572, 1586, etc.

Beginning:—

الی ز دست بیدلانرا جوی درمان آمده الخ *

Towards the end, fol. 16ª, are found some precepts which 'Abd Ullah Ansârî is said to have addressed to Nizâm ul-Mulk. See No. 933.

Written in beautiful bold Nasta'lîq by the celebrated calligrapher محمود بن اسحاق الشهابی.

Dated A.H. 944.

For an account of the scribe Maḥmûd bin Isḥâq see No. 237, where he is mentioned as the scribe of the unique copy of Kâmrân's Dîwân.

No. 2068.

foll. 483; lines 17; size 10¾ × 7; 8½ × 5¼.

کیمیای سعادت

KÎMIYÂ-I SA'ÂDAT.

A modern copy of Muḥammad bin Muḥammad ul-Ġazâlî's (*d.* A.H. 505=A.D. 1111) well-known ethico-mystical work Kîmiyâ-i Sa'âdat. See Nos. 1346-1347.

Beginning:—

شکر و سپاس فراوان بعدد ستارگان الخ *

At the end is found a notice on the author's life.

Written in ordinary Ta'lîq.

Dated Rajab, A.H. 1266.

No. 2069.

pp. 727 (foll. 363); lines 12; size 9 × 5¼; 7 × 3.

منبع الانساب

MANBA' UL-ANSÂB.

A genealogical account of the Sayyids of Bhakhar, in Sind, the prophets, the Imâms and their descendants, the four Pîrs and the fourteen *Khânwâdahs*, together with an explanation of the doctrines and practices of the Ṣûfîs.

Author: Sayyid Mu'înul-Ḥaq bin Shihâb ul-Ḥaq bin Muḥammad Abû Ja'far bin Taqî ud-Dîn bin Sha'bân ul-Millat: سید معین الحق بن شهاب الحق بن محمد ابو جعفر بن تقي الدين بن شعبان الملة.

Beginning:—

هو الاول هوالآخر هوالظاهر هوالباطن و الله بكل شيء عليم الخ *

The work is described in Rieu, vol. i, p. 348.

The author, a native of Jhûnsi, belonged to the family of the Sayyids of Bhakhar. In the course of his narrative (pp. 220–227)

relating to the circumstances connected with his discipleship, he says that his father belonged to the Suhrawardiyah order, but that he (the author) became the disciple of Shaykh Muḥammad 'Isâ, a popular Chishtî saint of Jaunpûr (see Akhbâr ul-Akhyâr, p. 206). In the preface the author tells us that being anxious to ascertain his pedigree he referred the question to Shâh Taqî ud-Dîn, by whom he was spiritually inspired to proceed to Bhakhar [Rieu's statement that the author proceeded to Bhakhar 'by the advice of Taqî' is misleading. Taqi (the great grandfather of the author), whose dates of birth and death are confusingly given in two places* in the work, died long before the author was born]. On his way to Bhakhar he visited Multân, where he stayed with Shaykh Kabîr, and after visiting the tombs of Shaykh Bahâ ud-Dîn Dakarîyâ and others, came to Bhakhar. Here he was affectionately received by his relatives, the Bhakharî Sayyids, from whom he obtained a copy of their old *Nasab Nâmah*, brought there by their ancestor Sayyid Muḥammad Makkî, who, according to the author's statement, p. 178, was born in A.H. 540=A.D. 1145 and died in A.H. 644=A.D. 1246. With this *Nasab Nâmah* our author returned by way of Multân to Jhûnsi, and wrote the present work basing it on that *Nasab Nâmah*.

Internal evidence shows that the author enjoyed a long life, and wrote this work at an advanced age. It is said on p. 221 that at an early age he lost his father, who, according to a statement on p. 216, was born on Thursday, the 5th of Rabî' I, A.H. 760=A.D. 1358, lived for forty years, and died on Thursday, 5th of Muḥarram, A.H. 800=A.D. 1397. Again, we find frequent references to Jâmi (*d.* A.H. 898=A.D. 1492), who is spoken of as dead, and to his work Nafaḥât, composed A.H. 883=A.D. 1478 (see pp. 346, 386, 387, 657, 658, etc.). The author then, who was born before A.H 800=A.D. 1397, must have written the work after A.H. 898=A.D. 1492.

Strangely, the second part of a verse, found in the Diwan of Ṣâ'ib (*d.* A.H. 1088=A.D. 1677) occurs in the present work, p. 552.

The verse in Ṣâ'ib's Dîwân (see No. 346, fol. 2b, line 8) runs thus :—

گفتگوی کفر و دین آخر بیکجا میرسد
خواب یک خوابست باشد مختلف تعبیرها

---

* NOTE: It is said on p. 25 that Taqi was born in A.H. 700=A.D. 1300, lived for 65 years, and died in A.H. 780=A.D. 1378 (?). Again, on p. 428, we are told that he was born in A.H. 765=A.D. 1363, lived for 35 years, and died in A.H. 800+20+16+1 هشتصد و بست (؟) و شانزده و یک هجري (?).

We can therefore conclude that Ṣâ'ib is not the true author of the verse, but that it is the composition of somebody who lived long before him. Ṣâ'ib cannot be charged with plagiarism, and we must exonerate him by inferring that it is a case of توارد (a coincidence).

According to the preface the work is divided into twelve *Faṣl* (Rieu has eleven) In the body of the work the first seven *Faṣl*, and the twelfth (a mistake for eleventh) are marked with rubrics.

Contents:—

I. Genealogy of Muḥammad, p. 9.
II. Genealogy of the prophets, p. 26.
III. History of Muḥammad, the twelve Imâms and the fourteen Ma'ṣûms, p. 115.
IV. Genealogical account of the Sayyids, or descendants of the Imâms, together with an account of some Shaykhs,, p. 170.
V. Account of the four *Pîrs*, of the fourteen *Khânwâdahs* and of some minor sects, p. 315.
VI. Rules, regulations, practices, observances and prayers of the Ṣûfîs, p. 462.
VII. Doctrines of the philosophers and the Ṣûfîs on the soul, p. 518.
VIII. Differences of opinion on some Ḥadîṣ relating to Ṣûfîsm. p. 615.
IX. The meaning of the words آمنت بالله, p. 629.
X. Eulogies on the early Khalifs and the twelve Imâms, p. 663.
XI. The origin and destiny of man and an account of the various classes of Faqîrs, p. 697.

The twelfth Faṣl, which according to the preface, treats of the genealogy of the twelve Imâms and of Shâh Taqi ud-Dîn, is wanting.

There are several lacunæ in the copy, e.g., pp. 25, 615, 329, 663, etc.; while clerical mistakes are not infrequent.

A modern copy, written in ordinary Ta'lîq. The colophon, dated Nagrâ (in Patna), 29th December, 1876, says that the transcription was made at the request of James Robert Reid, Settlement Officer, A'ẓamgarh.

Scribe: محمد وزیر خان متوطن قصبه سلدی ضلع اعظمگده.

No. 2070.

foll. 379; lines 15–19; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

شرح ورد المريدين

SHARḤ-I WIRD UL-MURÎDÎN.

A work on the doctrine and topics of Ṣûfism, especially on the life, deeds, and teachings of the author's *Pîr* Shaykh Ḥamzah.

Author: Dâ'ûd bin Ḥasan, poetically surnamed Khâkî: داؤد بن حسن المتخلص بخاكي.

Beginning:—

الحمد لله الذي هدانا لهذا و ما كنا لنهتدي لولا ان هدانا الله الخ *

The work, dealing with the principal topics of Ṣûfism in general, and with the deeds, teachings, and miracles of Shaykh Ḥamzah, in particular, is a sort of commentary on the author's own versified tract ورد المريدين, which he wrote for the guidance and use of *Murîds* and Ṣûfîs.

The preface is followed by the tract ورد المريدين (foll. 3ᵇ–16ᵇ), beginning thus:—

شکر لله حال من هر لحظه نیکو تر شد است
شیخ شیخان شیخ حمزه تا مرا رهبر شد است

The commentary itself begins thus on fol. 17ᵇ:

شکر لله حال من الخ قال الله تعالی اولئک الذین هدیهم الله الخ *

It would appear from the concluding lines, fol. 375ᵃ, that the original tract ورد المریدین consists of a little more than four hundred and forty verses, and that it was completed in A.H. 961 = A.D. 1553, expressed by chronograms فیض ناک شیخنا, etc.

According to a statement on fol. 378ᵃ Shaykh Ḥamzah died on 24 Ṣafar A.H. 984 = A.D. 1576, expressed by the *Târîkh* مخدوم مرحوم. The work ends with a Tarjî'-band in praise of the author's *Pîr*.

Written in ordinary Naskh, but sometimes in Ta'lîq.

Dated 16 Dulqa'd, A.H. 1104.

Scribe: شیخ محمد مومن.

No. 2071.

foll. 137, lines 17; size 7×4; 4¾×2.

معارج الكمال

MA'ÂRIJ UL-KAMÂL.

A mystico-philosophical work.

Author: Ismâ'îl ibn Shâh 'Âlam 'Abd ul-'Azîz. اسماعيل ابن شاه عالم عبد العزيز.

Beginning:—

ستایش و آفرین عالم آفرینی را که نسخهٔ جامعهٔ انسانی مظهر اسما و صفات اوست الخ *

The author tells us in the preface that, while he was engaged in studying some works on mysticism, he collected some materials from them, arranging and compiling them for his own use. Seeing that his patron Murtaḍâ Khân, alias Shaykh Farîd, took a keen interest in the sayings and teachings of the Ṣûfis, he made a present of his compilation to him. It would further appear from a statement on fol. 131ª that he also wrote a commentary in A.H. 1016 = A.D. 1607, which he entitled, after his patron's name, تفسير مرتضوى.

The author devotes the *Khâtimah*, to the praise of his patron Murtaḍâ Khân, who, it would appear from the author's statement, was a noble of Jahângîr's time. It is difficult to say whether this Murtaḍâ Khân is identical with the one mentioned in the Ma'âṣir ul-Umarâ, fol. 254ᵇ: one who played an important part in the reign of Jahângîr, and died in the second year of Shâh Jahân's reign, A.H. 1039 = 1629. The author also praises Jahângîr (fol. 125ᵇ), and gives the chronogram شهریار مهربان expressing the date of that emperor's accession.

The work consists of a *Muqaddimah*, three *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 3ᵇ. مقدمه در بیان کمال و اقسام آن

Bâb I, fol. 8ª. باب اول در بیان وسایل کمالات انسانی

Bâb II, fol. 47ᵇ. باب دوم در منازل و مقامات اهل کمال

Bâb III, fol. 82ᵇ. باب سوم در تصرفات ورثهٔ کمال نبوی از خلفای راشدین و ایمه اهل بیت رضوان الله علیهم اجمعین *

Khâtimah, fol. 126ª. خاتمه در بیان مجملی از احوال کرامت منوال نواب قبله گاهی سلمه الله و ابقاه *

The work is based on the Qurân, Ḥadîṣ and on sayings of Ṣûfîs and great men.

In the conclusion the author gives the date of completion of the work, A.H. 1017 = A.D. 1608, expressed by the words فیض اهل کمال.

Written in good Nasta'lîq within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

No. 2072.

foll. 222; lines 13: size 7 × 4½; 4 × 2½.

رسائل مکاتیب

RASÂ'IL-I MAKÂTÎB.

The well-known collection of 'Abd ul-Ḥaq Dihlawî's Ṣûfic tracts, consisting of forty Rasâ'il. See No. 1389, which comprises forty-four treatises.

Beginning:—

الهی لا احصی ثناء علیک الخ *

The last tract is imperfect. Many folios have been misplaced in a hopelessly confusing manner, and the catch-words are wanting in many places. The thirty ninth Risâlah is placed before the thirty-eighth, and similar irregularities are more conspicuous at the beginning and towards the end of the copy. The MS. is damaged and water-stained too.

Written in fair Nasta'lîq.

Not dated; 18th century.

In an endorsement on the title-page the collection is entitled مکاتیب شیخ عبد الحق دهلوی.

No. 2073.

foll. 107 ; lines 20–22 ; size 10×6½ ; 7¾×4.

The Same.

Another copy of 'Abd ul-Ḥaq's Makâtîb.

Beginning:—

الهي لا احصي ثناء الخ *

This collection consists of fifty-two treatises. The first forty, agreeing with No. 2072, end on fol. 66ᵇ. The last twelve are preceded by another preface, beginning thus on fol. 67ᵃ :—

تكملة تمت كتاب الرسائل الاربعين الخ *

Several treatises towards the end are not marked by rubrics.
The MS. is in a damaged condition.
Written in two different hands.
Not dated; 19th century.

No. 2074.

foll. 52 ; lines 16 ; size 8¾×5 ; 6½×3½.

مقدمهٔ مرآة الاسرار

MUQADDIMAH-I MIR'ÂT UL-ASRÂR.

The introduction to the Mir'ât ul-Asrâr of 'Abd ur-Raḥmân Chishtî. See No. 676.

Beginning:—

در بيان خرقهٔ خلافت و بيان ولايت و چهار پير و چهارده خانواده الخ *

Corresponding with fol. 15ᵇ, line 13 of No. 676.

The copy is full of clerical mistakes, and spaces for the insertion of proper names have been left blank in many places.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 2075.

foll. 103; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

(خوب ترنگ)

(KHÛB TARANG)

A fragment of a mystical work, defective at both ends.

The first folio bears the mark 119, but it is impossible to say how many folios are missing both at the beginning and end.

The MS. opens abruptly thus:—

* .... امواج و ازین هر دو نیست در دل متصور شود الخ

The words with which the copy breaks off are.

* و ازان یکی مجری راهی راست ساختند و هرآبی که دران ......

The work treats of mystical doctrines, the progress of the soul, mystical contemplation, mystical interpretation of dreams, etc. etc.

The title of the work, given on the binding, is 'Khub-i-Tarang.'

One fol. is missing after fol. 43.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 2076.

foll. 103; lines 20; size $9\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

شرح شمس العین

SHARḤ-I SHAMS UL-'AYN.

A commentary on the author's own work Shams ul-'Ayn, treating of the nature and rules of the spiritual life, the progress of the soul, the different stages of the sufic road, mystical contemplation, etc.

Author: Niyâz Aḥmad 'Alawî Qâdirî Sarhindî, نیاز احمد علوی قادری سرهندی

Beginning:—

* الحمد لله الذی نور قلوب المومنین بنور التوحید والایمان الخ

In the preface the author tells us that prior to this he had written a *Khamsah*, which, according to a statement on fol 99b, consisted of ninety-five stanzas. He then adds that as the *Khamsah*, treating of mystical doctrines, was difficult to be understood, he wrote the present commentary on the same.

It would appear from a statement on fol. 66b of the following copy that the name of the author's father was Shaykh 'Azmat Ullah Qâdirî. Again on fol. 67a of the same copy the author says that he was a disciple of Sayyid Muhyî ud-Dîn Qâdirî.

The date of completion, given at the end, fol. 99b, is A.H. 1204 = A.D. 1789.

The commentary is followed by two short tracts treating of the nature and process of mystical devotion. The first tract begins thus on fol. 100a :—

طریق مشغولي بذکر حق سبحانه تعالي با توجه الخ *

The second, beginning on fol. 101a :

بعد حمد و صلوة واضح باد که اگاه برین طریقة شریفه مقامات قرب الخ *

The name of the author, given at the end of the second tract is Shâh Gulâm 'Alî Naqshbandiyah Mujaddadîyah.

Written in ordinary Ta'lîq.

Dated 2nd Dulqa'd, A.H. 1284.

Scribe : عظمت علي.

The seal of the scribe is found at the beginning and end of the copy.

No. 2077.

foll. 80; lines 20; size $9\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

A defective, and slightly abridged, copy of Niyâz Ahmad's commentary on his Shams ul-'Ayn.

The MS. opens abruptly thus :—

بنت ابي عبد الله صومعي بن ابي جمال الخ *

corresponding to fol. 9[b] of the preceding copy, and breaks off thus:—

و اگر سرخ مثل حلقهٔ سفیدی و زردی آمیز در نظر آید نور دایرهٔ لاهوت است .... *

corresponding to fol. 92[b] of the preceding copy.

Written in ordinary Ta'lîq.

Not dated; 19th century.

The paper is getting brittle.

No. 2078.

foll. 3; lines 27; size 8¼ × 4½; 6¼ × 3¼.

فوايد اليوسفيه

FAWÂ'ID UL-YÛSUFÎYAH.

A small mystical tract treating of the soul, etc.

Author: Shâh Muhammad Yûsuf bin Shâh Muhammad 'Abd-Ullah ul-Qâdirî شاه محمد يوسف ابن شاه محمد عبد الله القادرى

The full title of the tract, given in the preface, is فوايد اليوسفيه في كليات علوم الصوفيه.

The author quotes from the Masnawî of Rûmî, the Gulshan-i Râz of Mahmûd Shabistarî, etc.

Written in ordinary Naskh.

Not dated: 18th century.

PRAYERS.

No. 2079.

foll. 121; lines 7-9; size 8 × 4¾; 5⅛ × 2¾.

رسالهٔ ادعيه

RISÂLAH-I AD'IYAH.

A very beautifully written and illuminated copy of a collection of prayers, charms, etc. Each prayer is preceded by an introduction

relating to the origin of the prayer, its properties and effects, with directions for its use.

I. فتح نامه Fatḥ Nâmah or 'The Book of Victory'; beginning with the introduction :—

نقل است از رسول صلی الله علیه و آله و سلم فرموده اند هر که هر روز یکبار این فتح نامه بخواند الخ *

The Fatḥ Nâmah itself begins thus on fol. 4b :—

اللهم صل علی محمد و آل محمد - بسم الله الرحمن الرحیم - اللهم افتح لنا ابوابنا الخ *

II. تکثیر سورهٔ فاتحه Takṣîr-i Sûrah-i Fâtiḥah. The various forms of reading the Sûrah-i Fâtiḥah, and its use as an amulet; beginning, fol. 9b :—

اسناد تکثیر از حضرت امیر المومنین علی علیه السلام که روزی حضرت رسالت پناه الخ *

III. تکثیر سورهٔ نصر Takṣîr-i Sûrah-i Naṣr; beginning on fol. 10a :—

حضرت رسول الله صلی الله علیه و آله و سلم فرموده اند که من از جبرئیل علیه السلام شنیدم الخ *

IV. مهر نبوت Muhr-i Nubûwat. The use and properties of the Prophetic Seal, beginning on fol. 10b :—

از حضرت رسالت پناه .... روایت میکند امیر المومنین الخ *

V. شمایل النبی Shamâ'il un-Nabi, or the descriptive roll of the Prophet; beginning on fol. 11b :—

روزی که حضرت رسالت پناهی ...... از دار فنا بدار بقا رحلت میکردند الخ *

VI. نود و نه نام باریتعالی Nawad wa Nuh Nâm-i Bârî Ta'âlâ. The ninety-nine names of God, generally known as اسماء حسنی beginning on fol. 11b —

الخالق الذي خلق الخلق ولا حاجت الیهم الخ *

VII. تحفة السيفيه **Tuḥfat us-Sayfîyah.** A prayer in the form of a **Qaṣîdah** consisting of forty Arabic verses, with a paraphrase in Persian; beginning on fol. 12[b] :—

اذا الموجود فاطلبني تجدني الخ *

The last two words are repeated at the end of each verse. On the margin, foll. 13[b]–29[b], is a short treatise in Persian by هارون بن سالم بن توكل Hârûn bin Sâlim bin Tawakkul (see fol. 14[a]). He says that he wrote the treatise as well as the Persian paraphrase at the request of some friends. He adds that the prayer, originally in the Suryânî language, was versified in Arabic by 'Abd Ullah bin 'Abbâs (see fol. 15[b]). He rendered it into Persian entitling it تحفة السيفيه after the name of his patron, whom he designates thus :—

سلطان سيف الحق و السلطنت و الخلافت و الدنيا و الدين ؟ نصر

بن تهمتن ابن سلطان محمد شاه ابن تهمتن بن كردانشات *

Hârûn then gives in detail the properties, effects and the use of each and every verse of the prayer (see fol. 23[a]).

VIII. ادعية سرّى Ad'iyah-i Sirrî. A collection of prayers, which, according to a statement in the introduction, was revealed to the Prophet by inspiration on the night of his *Mi'râj*; beginning on fol. 30[a] (margin) :—

و از جمله وظائف يوميه دعيه سرّ است و بينش آنست. الخ *

IX. دعاى فتح Du'â-i Fatḥ; beginning on fol. 57[b] :

اللهم لك الحمد على كل حمد الخ *

X. دعاى ايام البيض Du'â-i Ayyâm al-Bîḍ. A prayer to be recited in the brightest days of the new moon; beginning with an introduction on fol. 62[b] (margin) :—

در خبر است كه روزى رسول الله صلى الله عليه و آله و سلم در مسجد

مدينه نشسته بود الخ *

The prayer itself begins thus on fol. 66[b] (margin) :—

اللهم اني اسئالك باسمايك الحسنى يا الله يا الله يا الله الخ *

XI. حوض الحيات **Ḥauḍ ul-Ḥayât** or 'The Spring of Life.' A mystical tract; beginning on fol. 62[b] :—

حمد بیحد و ثنای بی عد مر خدای را که وحده لا شریک له صفت کمال اوست الخ *

In the preface the author, who does not reveal his name, says that the original work in Hindî, entitled انبرت کند, was first translated into Arabic. He then translated it into Persian.

The following ten chapters, into which the work is divided, as enumerated at the end of the preface, fol. 73b, will give an idea of its contents :—

1. در معرفت عالم صغیر.
2. در معرفت تاثیرات عالم صغیر.
3. در معرفت کیفیت دل.
4. در معرفت ریاضت.
5. در صفت معرفت دم.
6. در محافظت مني.
7. در معرفت وهم.
8. در معرفت علامات مرگ و کیفیت روح.
9. در معرفت تسخیر روحانیان.
10. در حکایت.

XII. بیست یک نام قدرت Bìst Yak Nâm-i Qudrat. Twenty-one selected names of God ; beginning on fol. 68b (margin) :—

این بیست یکنام قدرت است از نامهای خدای عز و جل که رسول علیه السلام گفت *

The names begin on fol. 72b (margin) :—

یا اله الاولین و الآخرین یا الله یا رحمن یا رحیم الخ *

XIII دعای دولت Du'â-i Daulat, beginning on fol. 73a (margin) :—

روایتست که هر که بعد از نماز صبح الخ *

XIV. هزار و یک نام Hazâr wa Yak Nâm. One thousand and one names of God ; beginning with an introduction, fol. 73b (margin) :—

هزار و یک نام خدای عزوجل عن سود ...... عن عباس رضي الله عنه و عن صاحب الشریعت الخ *

The names begin thus on fol. 77ª (margin):—

اللهم یا الله یا رحمن یا رحیم یا مالک الخ *

The above is followed by three short prayers

XV. دعای معظم Du'â-i Mu'azzam; beginning on fol. 85ª:—

اسناد دعای بزرگوار هر که این دعای را در عمر خود یکبار بخواند الخ *

XVI. دعای مالک القدوس Du'a-i Malik ul-Quddûs, with an introduction; beginning on fol. 88ª:—

اسناد دعای ملک القدوس - بر گرد عرش نبشته اند پیغمبر فرمود الخ *

The prayer begins thus on fol. 90ª (margin):—

لا اله الا الله سبحان الملک القدوس الخ *

The above is followed by some short prayers intended for special occasions.

XVII. دعای نور Du'â-i Nûr; beginning on fol. 94ᵇ (margin) after an introduction:—

اللهم یا نور النور تنورت بالنور الخ *

The above is followed by miscellaneous topics relating to the use and medicinal properties of Pudding (حلوا), Grapes (انگور), Honey (شهد), the Water-melon (خربزه), Milk (شیر), Vinegar (سرکه), etc. etc., based on traditions, etc. Then follows a collection of short prayers intended for various worldly purposes. At the end is found some wise and moral sayings ascribed to the Prophet.

Written in beautiful Naskh within gold and coloured borders.

Not dated; 17th century.

A seal of Sultân Muhammad Qutb Shâh (A.H. 1020-1035=A.D. 1611-1625), dated A.H. 1020, and bearing the following versified inscription, suggests that this interesting MS once belonged to that emperor:— بندهٔ شاه نجف سلطان محمد قطب شاه Another seal of this king is to be found on the fly-leaf of the interesting copy of Jahângîr Nâmah (No. 557)

HINDUISM.

No. 2080.

foll. 111 ; lines 17 ; size 9½ × 5½ ; 7 × 4¼.

جوگ با ششت

JOGBÂSHISHT.

A Persian version of Vâlmiki's well-known Sanskrit work Jogbâshisht on Hindû gnosticism.

Beginning :—

سپاس و ستایش تمام نیاز انحضرت است الخ *

The following account of this translation is given in the preface. Finding that all the previous translations of the Jogbâshisht were defective and did not exhibit the real sense of the original, Dârâ Shukûh, in A.H. 1066 = A.D. 1656, ordered an improved and scholarly translation of the work to be undertaken. One of his chief courtiers, whose name is not given, undertook the task, and with the help of some learned Pandits and scholars he fulfilled the prince's desire.

Like other translations, the present consists of the following six *Prakarana* or *Bâb*. (1) بیراگ پرکرن (2) ممچهه پرکرن (3) اتپت پرکرن (4) اسٿهت پرکرن (5) اپشم پرکرن (6) نربان پرکرن.

See Ethé, Ind. Office Lib. Cat., Nos. 1972–1974 ; E. G. Browne, Camb. Univ. Lib. Cat., p. 96 ; W. Pertsch, Berlin Cat., p. 1021 ; etc. etc.

The translation, ending on fol. 92ᵃ, is followed by a table of fifty-one Upanishads (probably belonging to Dârâ Shukûh's Sirr-i Akbar, see No. 1453). These, according to the heading, were translated in A.H. 1067 = A.D. 1657. Miscellaneous topics of Hindû theosophy and various other subjects are found towards the end of the copy.

In the colophon, fol. 92ᵇ, the scribe سکهانند says that he transcribed the copy in 1241 Faṣlî at the request of one Munshî Kanhâ, or Kanahyâ, Lâl, a Pishkâr of the Criminal Court, Patna.

Another colophon at the end, apparently due to the same scribe, is dated 31st May, 1834.

(Nos. 2081–2082.)

foll. 37 ; lines 15 ; size 9 × 5 ; 5¾ × 2½.

A collection of two treatises.

I. foll. 1ᵇ–21ᵇ.

No. 2081.

اطوار در حلّ اسرار
AṬWÂR DAR ḤALL-I ASRÂR.

A Persian version of the same Jogbâshisht in an abridged form. Translator صوفی شریف Ṣûfi Sharif.

Beginning:—

حمد و ثنا لایق خدائی است که از نقوش علمی رحمانی الخ *

The work is dedicated to Jahângîr. It consists of the following ten *Ṭaur*.

Ṭaur	I.	Fol. 2ᵇ.	در تجرید
Ṭaur	II.	Fol. 6ᵇ.	در آنکه عالم خیال محض است
Ṭaur	III.	Fol. 9ᵇ.	در بیان آزادی
Ṭaur	IV.	Fol. 11ᵇ	در حالت دل
Ṭaur	V.	Fol. 12ᵃ.	در رفع خواهش
Ṭaur	VI.	Fol. 14ᵃ.	در کمانیت نفس
Ṭaur	VII.	Fol. 15ᵃ.	(not headed)
Ṭaur	VIII.	Fol. 16ᵃ.	(pasted over)
Ṭaur	IX.	Fol. 17ᵇ.	در معرفت حال خود
Ṭaur	X.	Fol. 19ᵃ.	در کمال معرفت

The list of the *Ṭaur*, given in the beginning of the work, is incomplete and confusing.

For another copy see Rieu, iii, p. 1034ᵇ. See also W. Pertsch, Berlin Cat., p. 1022. No. 4. A Ṣûfic work, entitled عجائب الافکار, by Ṣûfî Sharîf, is mentioned in Âṣaf. Lib Cat., vol. i, p. 454.

In the colophon, dated A.H. 170 (probably 1070), the scribe دوست محمد says that he transcribed the copy for Gobind Râi, son of Kathal Dâs at Akbarâbâd, during the reign of Aurangzib.

II. foll. 22ª–37ᵇ.

No. 2082.

غرايب الاطوار في كشف الانوار

ĠARÂ'IB UL-AṬWÂR FÎ KASHF UL-ANWÂR.

Another treatise on Hindû doctrines, in the form of a dialogue between Krishna and Mahâdev, translated from the Sanskrit work هرهر سنباد by the same Ṣûfî Sharîf.

Beginning :—

سپاس و ستایش صانعی را که اعیان را از حضیض نیستي باوج هستي جلوه فرموده الخ *

The MS. is imperfect at the end, and breaks off with the following words :—

.... و ارواح عامهٔ خلق کجا میرود و بچه مشغول میشوند این را بما بیان صافي فرمای - جواب مهادیو ای کرشن .... *

Both treatises are written in fair Ta'lîq by the same scribe.

No. 2083.

foll. 106; lines 14; size $12\frac{1}{4} \times 7\frac{1}{2}$; $9 \times 4\frac{3}{4}$.

سرّ اکبر

SIRR-I AKBAR.

A copy of Dârâ Shukûh's well-known work Sirr-i Akbar. See No. 1453.

Beginning on fol. 25ᵇ.

حمد ذاتی که نقطهٔ باء بسم الله الخ *

The work is preceded by an index and a glossary of Sanskrit words (as in Rieu ii, p. 841ᵇ, No. I, and Ethé, Ind. Office Lib. Cat., No. 1978) occupying foll. 1ª–23ª. Foll. 23ᵇ–25ª are blank.

Written in ordinary Ta'lîq.

In the colophon, dated Monday, 9th July, 1877, the scribe ٹیک پرشاد قوم کایتهه ماتهر متخلص به شوق says that he transcribed the copy at the request of Râi Sulṭân Bahâdur.

MANUSCRIPTS OF MIXED CONTENTS.

(1)

(Nos. 2084–2112.)

foll. 260; lines 19; size $8\frac{1}{4}\times5$; $6\times3\frac{1}{2}$.

A very rare and interesting collection of twenty-nine treatises dealing with Ṣûfism, religious and ethical principles, etc. etc.

The titles of some of these treatises are given in the text; some have their titles on the margin, given in a later hand; while a few are anonymous.

Not one of these treatises is mentioned in any other Catalogue. It would appear from the preface of the eighteenth treatise (No. 2101) that Aḥmad bin Maulânâ Jalâl ud-Dìn ul-Kâshâni احمد بن مولانا جلال الدين الكاشاني is the author of that tract. His name does not appear in any other treatise; but the style and the mode of expression, which are uniform and similar in all the treatises; the repeated occurrence of the same sources; the quotations from the same poets, etc. etc., leave no doubt that the author of all these treatises is one and the same, viz., Aḥmad bin Jalâl ud-Dîn Kâshâni. This assertion is further evidenced by the frequent occurrence of one and the same form of address: ای طالب صادق, so common in each and every treatise; see foll. 12ᵇ, 14ᵇ, 17ᵃ, 45ᵇ, 144ᵃ, 179ᵃ, 257ᵇ, etc.

The exact time in which the author flourished could not be ascertained. In the beginning of the third treatise, fol. 21ᵃ, he says that he wrote it for the reigning sovereign Isfandiyâr Sulṭân who, he says, was at that time thinking of undertaking a journey to Khurâsân. This king is evidently identical with Isfandiyâr of the Uzbak Khânate, who ruled over Khiva A.H. 1032–1053=A.D. 1623–1643. Again in the preface of the twenty-fifth treatise, fol. 234ᵃ, the author mentions Sulṭân Jâni Beg, for whom, he says, he wrote it. This king must be identical with Jânî Beg II of Crimea, who was restored in A.H. 1036=A.D. 1635, and reigned till A.H. 1045=A.D. 1638. It is therefore evident that our author flourished towards the middle of the eleventh century of the Muhammadan era. The treatises are interspersed with copious quotations from Persian poets, and the

latest of them, cited by the author, is the celebrated Jâmi (*d*. A.H. 898=A.D. 1492) who is repeatedly mentioned as dead; see foll. 77ᵃ, 99ᵃ, 100ᵃ, etc. The author belonged to the Naqshbandiyah sect of the Şûfis, and he gives a genealogy (شجره) of his predecessors (foll. 235ᵇ–237ᵃ), tracing its origin from the first Caliph Abû Bakr, and closing it with his (the author's) spiritual guide Muḥammad, popularly called Qâḍî محمد المشتهر بالقاضي, who, according to Rashaḥât (Lib. copy fol. 297ᵇ), was a most distinguished, or according to some the first, Khalîfah of the popular saint Khwâjah 'Ubayd Ullah Aḥrâr (*d*. A.H. 895=A.D. 1489), and who, according to the same Rashaḥât, wrote the work سلسلة العارفين و تذكرة الصديقين, dealing with the life, deeds, miracles and teachings of Khwâjah Aḥrâr. The author designates his spiritual guide thus (fol. 100ᵃ): شيخنا و مخدومنا و مولانا محمد المشتهر بالقاضي.

He refers to his father on fol. 92ᵇ, from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No. 2095), foll. 92ᵇ–100ᵇ.

The treatises deal with the principles and traditions of Şûfism; the nature and rules of the spiritual life; the progress of the soul, and various points of Şûfic maxims, theories and doctrines; moral and spiritual instruction; religious and ethical principles, etc. etc., together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imâms, and some eminent saints, particularly of the Naqshbandiyah order

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

1. foll. 1ᵇ–13ᵇ.

No. 2084.

زبدة السالكين

ZUBDAT US-SÂLIKÎN.

The title appears at the end of the treatise, fol. 13ᵃ.

It deals with the rules and regulations of mystical devotion and other Şûfic matters.

Beginning:—

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشت خاک را

It is to be noticed that the above verse is the opening line of Farîd ud-Dîn 'Aṭṭâr's well-known Maṣnawî Muṣîbat Nâmah (see No. 46-v).

In the beginning the author dwells upon the advantages of the society of saints and scholars, after which he lays down the rules and regulations of mystical devotion.

II. foll. 13ᵇ–21ᵃ.

No. 2085.

گل و نوروز

GUL WA NAURÛZ.

The title is given at the end of the work, fol. 21ᵃ, as well as on the margin at the beginning, fol. 13ᵇ.

Beginning :—

حمد بسیار و ثنای بی شمار مر خداوندی را که هژده هزار عالم را الخ *

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyâr). It deals with the relation between the *Pîr* and the *Murîd*.

III. foll. 21ᵇ–45ᵃ.

No. 2086.

معراج العاشقین

MI'RÂJ UL-'ÂSHIQÎN.

The title is given in the subscription, fol. 45ᵃ, as well as on the margin, fol. 21ᵇ.

Beginning :—

الحمد لله الذی خلق الانسان لمشاهدة جماله و جلاله الخ *

In the preface appears the name of the author's royal patron, Isfandiyâr, for whom he wrote the treatise, and who, says the author, was then thinking of undertaking a journey to Khurâsân. In this the author explains the terms *Khalîfah* and the *Khilâfat*.

IV. foll. 45b–48a.

No. 2087.

(مرشد السالکین)

MURSHID US-SÂLIKÎN.

The title is not given in the work, but on the margin, fol. 45b, it is written thus in a later hand هذا رسالهٔ مرشد السالکین.

Beginning :—

الحمد لله رب العالمين .... بدان اى طالب صادق كه حضرت شيخ مرتعش قدس سره چنين ميفرمايند الخ *

The tract deals with the meaning of the word 'Sûfî', a Ṣûfî's duties, etc.

V. foll. 48b–53a.

No. 2088.

(واقعة الحقانيه)

(WÂQI'AT UL-ḤAQQÂNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol. 48b, in a later hand.

Beginning :—

الحمد لله الذي جعل آدم خليفة فى الارض و الصلوة و السلام على رسوله الخ *

The treatise deals with the duties of a *Khalîfah*.

VI. foll. 53b–66a.

No. 2089.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

A treatise on various Ṣûfic topics.

No title to this tract is given anywhere, neither in the work nor on the margin.

Beginning :—

حمد بسیار و ثنای بی شمار خدائی را جلت عظمته که حضرت
آدم را از جمله مخلوقات برگزید الخ *

VII. foll. 66b-68a.

No. 2090.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

Comments upon a Ġazal of 'Ubaydî, with the following first line of which the tract begins :—

درآ بمملکت عشق و پادشاهي کن
نشین بتخت همایون و هرچه خواهي کن

VIII. foll. 68b-72a.

No. 2091.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

On the margin at the beginning, fol. 68b, the treatise is entitled اداب السالکین. This title, given in a later hand, is evidently wrong, since it belongs to another treatise in this collection, viz., No. 2097.

Beginning :—

الحمد لله رب العالمین .... اما بعد از حمد خدا و درود
رسول مجتبی جناب جنت مآب سعادت اکتساب الخ *

Here, fol. 69b, the author enumerates the following works of his : تنبیه السلاطین (No. 2103); شرح سواد الوجه فی الدارین (No. 2093); شرح چهار کلمه (No. 2109); رسالهٔ ذکر (No. 2106); مرآة الصفا (No. 2112); شرح الولد سرابیه (No. 2104); سلسلة الصدیقین (No. 2110); شرح دوازده رباعي فارسي (probably No. 2107).

IX. foll. 71b–77a.

No. 2092.

(رسالۀ تصوف)

(RISÂLAH-I TAṢAWWUF.)

This treatise bears the title اسرار النکاح, or 'The Secrets of Marriage,' given on the margin at the beginning (fol. 72b) in a later hand. This seems to be erroneous, since the treatise has nothing to do with the question of 'marriage.' It was written, as the author himself says, for the knowledge and guidance of some 'Ulamâ of his time, who had no faith in the Ṣûfîs and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Ṣûfîs.

Beginning:—

الحمد لله الذي جعلنا من امة محمد عليه الصلوة .... اما بعد سبب تاليف اين نسخه آن بود که بعضی علما و فقهای زمان که ایشانرا معرفتی باین طایفه علیه نیست الخ *

X. foll. 77b–81a.

No. 2093.

سواد الوجه

SAWÂD UL-WAJH.

At the beginning on the margin, fol 77b, the title, written in a later hand, appears thus: هذا رسالۀ شرح سواد الوجه, meaning that it is a commentary on the Sawâd ul-Wajh. It is included in the list of the works given on fol. 69b In the subscription (fol. 81a), however, it is called رسالۀ شیبه.

Beginning:—

الحمد لله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة الخ *

In this treatise the author deals with the three stages of life, viz., childhood, youth and old-age.

XI. foll. 81ᵇ–85ᵃ.

No. 2094.

گنجنامه

GANJ NÂMAH.

On the frailty of life. The title appears on the margin at the beginning, but is not given in the work itself.

Beginning :—

قال رسول الله صلى الله عليه و آله و سلم الدنيا دار الفناء الخ *

XII. foll. 85ᵇ–101ᵃ.

No. 2095.

علميه

'ILMÎYAH.

A tract containing short notices of some eminent and holy persons.

On the margin, fol. 85ᵇ, the treatise is styled رساله سماعيه علميه but in the text, fol. 86ᵃ, it is called علميه.

Beginning :—

قوله تبارک و تعالی ان الله بالناس لرؤف الرحيم - حمد بيحد مر
آن عليمی را که مهربانست و رحيمست الخ *

The tract begins with brief notices relating to the Prophet, the four early Caliphs, Fâṭimah, Hasan, Ḥusayn, Ḥamzah, 'Abbâs, and the four Imâms, occupying foll. 86ᵃ–92ᵇ, after which the author gives obituary notices of some distinguished saints, with special reference to the dates of their birth and death and the places of their burial. He devotes particular attention to those saints who lie buried in Bukhârâ. He says that he copied these notices from the writings of his father. The notices are as follows :—

(1) معروف کرخي :—A disciple of 'Alî Mûsî Raḍâ. He died, A.H. 200=A.D. 815, and was buried at Baġdâd; fol. 93ᵃ.

(2) سلطان ابراهيم ادهم :—A disciple of Muḥammad Bâqir. He died at Syria, A.H. 262=A.D. 875, where he lies buried; fol. 93ᵃ.

(3) شيخ شقيق بلخي :—A disciple of Ibrâhîm Adham and the spiritual guide of Ḥâtim Aṣam. He died A.H. 740=A.D. 1339 at Khutlân, where he lies buried; fol. 93a.

(4) شيخ سري سقطي :—A disciple of No. 1. He died on the morning of Tuesday, 3 Ramaḍân, A.H. 253=A.D. 867. His tomb is in Baġdâd; fol. 93a.

(5) جنيد بغدادي :—A disciple of No. 4, who was his maternal uncle. He died A.H. 297=A.D. 909. His tomb is at Baġdâd; fol. 93b.

(6) شيخ شبلي :—A disciple of No. 5. He died at the age of eighty, A.H. 334=A.D. 945. His tomb is in Syria; fol. 93b.

(7) شيخ ابوبكر الكتاني :—A disciple of No. 5. He died, A.H. 322=A.D. 933; fol. 93b.

(8) شيخ ابو عبد الله خفيف البغدادي :—A disciple of Abû Muḥammad Ruwaym ul-Baġdâdî, a disciple of No. 5. He died, A.H 331=A.D. 942; fol. 93b.

(9) سلطان احمد الخضرويه :—A disciple of Ḥâtim Aṣam. He died, A.H. 240=A.D. 854. His tomb is at Balkh on the skirt of the fort of the city, fol. 93b.

(10) شيخ ابو تراب نخشبي :—A disciple of Ḥatim Aṣam. He died, A.H. 245=A.D. 859, the year in which Dun Nûn Miṣrî died; fol. 93b.

(11) شيخ فضيل عياض :—Died in Muḥarram, A.H. 180=A.D. 796; fol. 93b.

(12) بشرحافى :—He settled in Baġdâd. Died, Wednesday, 10 Muḥarram, A.H. 227=A.D. 841; fol. 94a.

(13) ابو يزيد بسطامي :—Died, A.H. 130=A.D. 747; fol. 94a.

(14) شيخ ابو الحسن خرقاني :—Died 10 Muḥarram, A.H. 425=A.D. 1033. He was a disciple of شيخ عبد الله الدهستاني, a disciple of شيخ عمر الدرجي, a disciple of شيخ ابراهيم الكشتاني, a disciple of شيخ عمر بن موسى, a disciple of شيخ موسى المعروف به بابا يزدان, a disciple of No. 13; fol. 94a.

(15) خواجه عبد انصاري :—A disciple of No. 14. He was born on Friday, 2 Sha'bân, A.H. 396=A.D. 1005, and died, A.H. 481=A.D. 1088. His tomb is at Harât; fol. 94a.

(16) شيخ ابو سعيد ابو الخير :—A disciple of Shaykh Abul 'Abbâs Qaṣṣâb. He died on Thursday night, 4 Sha'bân, A.H. 440=A.D. 1048; fol. 94b.

(17) شیخ الاسلام احمد النامقی الجامي:—He was born, A.H. 401=A.D. 1010. He was a disciple of Shaykh Abû Ṭâhir, a disciple of Shaykh Abû Sa'îd Abul Khayr. He died, A.H. 536= A.D. 1141; fol. 94b.

(18) شیخ برهان الدین قلچ:—He enjoyed the society of شیخ ابو القاسم کرکاني. Some say he was a disciple of شیخ علی فارمدي طوسی, but according to others, of شیخ ابراهیم ناکوني, a disciple of خواجه محمد حموي ابن محمد, a disciple of ابو القاسم کرکاني. He died, A.H. 490=A.D. 1096· fol. 94b.

(19) شیخ ابو یوسف همداني:—He died at Samarqand on Thursday, 26 Muḥarram A.H. 505=A.D. 1111. In his life-time he performed thirty-eight pilgrimages on foot; fol. 95a. His four Khalîfahs were the following:—

(20) خواجه عبد الله برقي:—The first Khalîfah. His tomb is in Bukhârâ outside the Kalâbâd Gate, near the tomb of Khwâjah Isḥâq Kalâbâdî; fol. 96a.

(21) خواجه حسن انداقي:—The second Khalîfah of Abû Yûsuf Hamadânî. He lies buried near the tomb of Khwâjah Isḥâq Kalâbâdî, fol. 96a.

(22) خواجه احمد یسوي·—The third Khalîfah. He died, A.H. 514= A.D. 1120. His tomb is in Turkistân; fol. 96b.

(23) خواجه عبد الخالق غجدواني:—The fourth Khalîfah. His father 'Abd ul-Jamîl, who traced his origin from Imâm Mâlik. was a native Malâṭiyah. He was a descendant of the kings of Rûm, which place he had to leave on account of the vicissitudes of time. He emigrated to Bukhârâ and settled in Gujdawân, where 'Abd ul-Khâliq was born and buried; fol. 96b.

The account of 'Abd ul-Khâliq Gujdawânî is followed by a heavy list of his successors, till it is brought down to the most distinguished saint of the Naqsh-bandiyah order Khwâjah Bahâ ud-Dîn.

خواجه بهء الدین نقشبند:--A disciple and Khalîfah of Amîr Kalâl. He was born, A.H. 709=A.D. 1309, and died, A.H. 782=A.D. 1380. He was buried near Bukhârâ; fol. 98b. His four Khalîfahs were (1) خواجه محمد پارسا, who died at Madinah; (2) خواجه علاء الدین عطار, whose tomb is in Shâdmân; (3) سید علاء الدین غجدواني, who lies buried by the side of Bahâ ud-Dîn and (4) مولانا یعقوب چرخی, who lies buried in Shâdmân

خواجه عبید الله احرار:—A disciple and Khalîfah of Ya'qûb Charkhî. He was the son of Shaykh 'Umar of Bâgistân, a village in

Tâshkand. From Shâsh he came to Harât where he enjoyed the society of Sa'd ud-Dîn Kâshgarî. Afterwards he went to Samarqand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490; fol. 99b.

مولانا محمد المشتهر بالقاضی:—A disciple and Khalîfah of Aḥrâr, and the spiritual guide of the author; fol. 100a.

There is a lacuna after fol. 100b.

XIII. foll. 101b–116a.

No. 2096.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning.

Beginning:—

الحمد لله الذی اعطی الانسان وجوداً و رتبة *

The treatise deals with a mystical interpretation of 'the existence' وجود.

XIV. foll. 116b–143a.

No. 2097.

آداب السالکین

ÂDÂB US-SÂLIKÎN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc.

The title appears thus in the subscription, fol. 143a: تمت هذه الرسالة شریفة المتبرکه المسماة بآداب السالکین.

Beginning:—

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة و السلام علی محمد المبعوث الخ

XV. foll. 143b–151a.

No. 2098.

آداب الصديقين

ÂDÂB UṢ-ṢIDDÎQÎN.

An ethico-mystical tract.

The title appears thus in the subscription, fol. 151a: تم آداب الصديقين.

Beginning:—

سپاس بیحد و ستایش بیعد خدای را که سینهٔ آدم را گنجینهٔ گنج بی نهایت که آن ذات شریف خودش بود ساخت الخ *

XVI. foll. 151b–163a.

No. 2099.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

There is no title to the treatise. In it the author explains that Âdam was the main repository of divine treasures.

Beginning:—

الحمد لله الذي جعل الادم خليفة في الارض و الصلوة و السلام على رسوله محمد المبعوث الخ *

The colophon, fol. 163a, is dated 23 Jumâdâ I, A.H. 1146.

XVII. foll. 163b–177b.

No. 2100.

رسالهٔ بكائيه

RISÂLAH-I BUKÂ'IYAH.

A treatise on 'Repentance', entitled in the colophon, fol. 177b, as well as at the beginning on the margin, fol. 163b.

Beginning :—

الحمد لله الذي غفر آدم من الذنوب و الآثام الخ *

The colophon is dated Jumâdâ I, A.H. 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâṣir ud-Dîn Muḥammad Shâh of Dihlî who reigned A.H. 1131–1161 = A.D. 1719–1748.

XVIII. foll. 178b–190a.

No. 2101.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren.

Beginning :—

حمد بیحد و ثنای بیعد مر خدائی را که از کمال فضل و عنایت مشت خاک را بسعادت محبت خودش مشرف گردانید الخ *

The subject matter of the work and the author's name are given thus on fol. 179a :—

بعد از حمد خدا و درود رسول مجتبی وصیت این ضعیف کم بضاعت و کمترین از خادمان این مخدومان احمد بن مولانا جلال الدین الکاشانی غفر الله له ولوالدیه .... به نسبت طالبان این طریق آنکه الخ *

XIX. foll. 190b–195a.

No. 2102.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

The treatise, on various Ṣûfic topics, is without any title. It begins thus :—

الحمد لله الذي نور قلوب العارفين بنور جماله و جلاله الخ *

XX. foll. 195b–205a.

No. 2103.

تنبیه السلاطین

TANBÎH US-SALÂṬÎN.

Ethical and mystical admonitions to kings.

Beginning:—

و اذ قال ربک للملایکة انی جاعل فی الارض خلیفة بدان ای طالب صادق که حق سبحانه تعالی دنیا را خلق کرد الخ *

The title appears in the colophon, fol. 205a.
The work is included in the list of the works given on fol. 69b.

XXI. foll. 205b–208a.

No. 2104.

(شرح) الولد سرّ ابیه

(SHARḤ-I) AL-WALADU SIRRU ABÎH.

A treatise explaining the meaning of the term 'A son is the prototype of his father'.

Beginning:—

الحمد لله الذي خلق آدم على صورته و نفخ فيه من روحه الخ *

The title appears both at the beginning, fol. 205b and in the colophon, fol. 208a.
The work is mentioned in the list of the works given on fol. 69b.

XXII. foll. 208b–218a.

No. 2105.

نفحات السالکین

NAFAḤÂT US-SÂLIKÎN.

The title is given both at the beginning and end.

Beginning:—

الحمد لله الذي اظهر نفوس السالكين بتجليات نفحات اسمايه و صفاته الخ *

The work treats of the spiritual life.

XXIII. foll. 218b-226b.

No. 2106.

رسالۀ ذکر

RISÂLAH-I DIKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol. 218b, and end, fol. 226b, رسالۀ ذکر.

Beginning:—

الحمد لله الذي اظهر عيون الحكمة و المعرفة في قلوب المخلصين و المحققين الخ *

The treatise is mentioned in the list of the works given on fol. 69b.

XXIV. foll. 227b-233b.

No. 2107.

شرح رباعيات

SHARH-I RUBÂ'IYÂT.

Comments upon some Rubâ'îs. The Rubâ'îs are always preceded by the words عاليشان حضرت خان, and once in the present tense: و ابقاه حضرت خان عاليشان سلمه الله (see fol. 228a).

Beginning:—

الحمد لله الذي طهر قلوب الطالبين و العاشقين بنور تجليات اسمايه و صفاته الخ *

The treatise is most probably identical with the شرح دوازده رباعى فارسى mentioned in the list of the works given on fol. 69b. The number of Rubâ'îs here is thirteen instead of twelve.

The title is given both at the beginning and end.
The colophon is dated A.H. 1146.

XXV. foll. 234ª-239ª.

No. 2108.

بیان سلسلهٔ خواجگان

BAYÂN-I SILSILAH-I KHWÂJAGÂN.

Genealogy of the Naqsh-bandiyah Shaykhs.

Beginning:—

الحمد لله الذی خلق الانسان من صلصال کالفخار و خلق الجان
من مارج من نار الخ *

In the preface the author tells us that he wrote this tract for Sulṭân Jânî Beg, who requested him to write a genealogy of the Naqshbandiyah order of Ṣûfis. This royal personage is probably identical with Jânî Beg II of Crimea, who was restored in A.H. 1036 = A.D. 1635, and reigned till A.H. 1045 = A.D. 1638. The author begins the genealogy with Abû Bakr, the first Caliph, and closes it with his spiritual guide Muḥammad Qâḍî, thus:—

(1) ابی بکر صدیق (2) سلمان فارسی (3) قاسم بن محمد بن ابی بکر صدیق
(4) امام جعفر صادق (5) ابو یزید بسطامی (6) شیخ ابو الحسن خرقانی (7) ابو القاسم
کرکانی طوسی (8) ابو علی فارمدی (9) ابو یوسف همدانی (10) عبد الخالق غجدوانی
(11) خواجه عارف ریوکری (12) خواجه محمود انجیر فغنوی (13) خواجه علی
رامیتنی (14) خواجه محمد بابای سماسی (15) امیر کلال (16) خواجه بهاء الدین
(17) یعقوب چرخی (18) خواجه عبد الله احرار (19) مولانا محمد المشتهر
بالقاضی **who is spoken of as dead.**

The title of the work is given in the concluding verses, fol. 239ª.
The colophon is dated A.H. 1146.

XXVI. foll. 239b–241a.

No. 2109.

چهار کلمه

CHAHÂR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyah Shaykhs, which they treat as their fundamental principles.

(1) هوش در دم (2) نظر در قدم (3) سفر در وطن (4) خلوت در انجمن .

Beginning :—

بدان ای طالب صادق که حضرت خواجگان قدس الله اسرارهم این چهار کلمه را اصلي و رکني در طریقت ساخته اند الخ *

The work is included in the list of the works given on fol. 69b.

XXVII foll. 241b–250a.

No. 2110.

سلسلة الصدیقین

SILSILAT UṢ-ṢIDDÎQÎN.

The title of the work is given at the end on fol. 250a.

Beginning :—

الحمد لله الذي انزل من القران ما هو شفاء و رحمة للمومنین الخ *

The work is mentioned in the list of the works given on fol. 69b.

XXVIII. foll. 250b–257a.

No. 2111.

(رسالۂ تصوف)

(RISÂLAH-I TAṢAWWUF.)

On divine love and other mystical topics.

No title to the work is given anywhere. It begins thus :—

الحمد لله الذي انزل علی عبده الکتاب و لم یجعل له عوجا الخ *

XXIX. foll. 257ᵇ–260ᵇ.

No. 2112.

مراة صفا

MIR'ÂT-I ṢAFÂ,

OR

THE MIRROR OF PURITY.

On the purity of the Soul, etc.

Beginning :—

قال داؤد یا رب لم خلقت الخلق قال الله تعالی کنت کنزا مخفیا الخ *

The title appears in the following concluding lines :—

خواهي بصفا دلت چو آئینه شود
زنهار منه ز دست مرآت صفا

All the treatises are written in fair Nasta'lîq by one and the same scribe, who, however, does not reveal his name.

(2)

(Nos. 2113–2137.)

foll. 408; lines (centre col.) 17–19; margl. col. 29-33; size 10 × 5½; 9 × 5.

An interesting MS. containing several collections of useful letters together with some choice extracts, pieces of refined prose, and miscellanies and a few important treatises.

Centre Col.

I. foll. 1ᵇ–244ᵇ.

No. 2113.

منشات ابو الفضل

MUNSHA'ÂT-I ABUL FAḌL.

Letters and some other prose writings of Abul Faḍl; beginning as in No. 867 :—

گوناگون نیایش مر داوریرا که وجود بشر را از کارخانهٔ عنایت الخ *

The letters, ending on fol. 143ᵃ, are followed by numerous prose pieces, the following of which are important:—

خطبهٔ آیات سورهٔ فتح, fol. 143ᵃ; منتخب حدیقهٔ حکیم سنائی, fol. 144ᵇ; خاتمهٔ مرکز ادوار شیخ فیضي, fol. 145ᵃ; اختتام منتخب دیوان کمال اسماعیل, fol. 147ᵃ; خطبه که بر مرقع نوشته, fol. 151ᵃ; خطبه کشکول بزرگ, fol. 158ᵇ; اختتام شرح آداب المریدین شیخ شرف الدین منیري, fol. 164ᵇ; خاتمه تیار دانش در شروع انتخاب آداب, fol. 168ᵃ; در دیباچهٔ کشکول خورد نوشته, fol. 169ᵃ; المریدین نوشته, fol. 169ᵇ; اختتام منتخب شیخ شرف الدین منیري, fol. 175ᵇ; اختتام منتخب دیوان, fol. 181ᵇ; در اختتام انتخاب تحفة العراقین خاقاني نوشته, fol. 184ᵇ; خاقاني نوشته, fol. 185ᵃ; انتخاب منتخب دیوان انوري خاتمهٔ دفتر اول اکبر نامه, fol. 186ᵇ.

II. foll. 244ᵇ–275ᵃ.

No. 2114.

منشآت نصیر

MUNSHÂ'ÂT-I NAṢÎR.

A collection of letters and some prose pieces by Naṣîr, who, on fol. 258ᵃ, designates himself as محمد الشهیر به نصیر الانامی.

The first letter, addressed to Mirzâ Mu'în, begins thus:—

حق تعالی چمن اقبال و ریاض اجلال آن نور حدیقه افضال الخ *

Other pieces are by the following:—

Muḥammad Ṣûfî, foll. 253ᵇ, 273ᵇ; Ẓuhûrî, fol. 266ᵃ; 'Abd ul-Wâsi', fol. 268ᵃ; 'Urfî, fol. 269ᵇ; Mullâ Mirzâ Jân, fol. 273ᵃ; Amîr Muḥammad Dashtakî Wâ'iz, fol. 273ᵃ; Ṣâ'ib, fol. 274ᵃ.

III. foll. 275ᵇ–277ᵃ.

No. 2115.

منتخب حبیب السیر

MUNTAKHAB-I ḤABÎB US-SIYAR.

Three anecdotes taken from the Ḥabîb us-Siyar of Khwând Amîr (see Nos. 464–467); beginning:—

در حبیب السیر مسطور است که در ایام خلافت مستظهر که خلیفهٔ بود بعدل و انصاف معروف الخ *

IV. fol. 277ᵃ.

Arabic.

No. 2116.

(منتخب) مشارق انوار اليقين

(MUNTAKHAB-I) MASHÂRIQ-I ANWÂR UL-YAQÎN.

A short piece in praise of 'Alî, taken from an Arabic work Mashâriq-i Anwâr ul-Yaqîn, with its full title مشارق انوار اليقين في حقايق اسرار امير المؤمنين.

Beginning:—

يعرفون الناس امير المؤمنين عليا و يحيطون الخ *

The work is not mentioned in the Kashf ul-Ḥujub, nor in any other catalogue.

V. foll. 277ᵇ–290ᵇ.

No. 2117.

منشآت ابو الفتح

MUNSHA'AT-I ABUL FATḤ.

An interesting collection of Ḥakîm Abul Fatḥ Gilânî's letters.

Beginning.—

چهار باغ دنیا را حضرت حق تعالی چنانکه باید و شاید باقسام اشجار و انهار و فواکه و ازهار آراسته و پیراسته الخ *

Ḥakim Masîh ud-Dîn Abul Fatḥ of Gilân came to India in A.H 983=A.D. 1575, and entered the court of Akbar, from whom he received warm favours. He died in A.H. 997=A.D. 1588. See Badâ'ûnî, vol. iii, p. 197; Blochmann, Â'în-i Akbarî, p. 424; etc.

The letters are addressed to:

Ḥakîm Humâm, foll. 278ᵃ; 278ᵇ; 284ᵇ; 285ᵇ; 289ᵃ; 290ᵃ.

Khân Khânan, fol. 280ᵃ; 287ᵇ.

Shaykh Ḍiyâ Ullah, fol. 281ᵃ.

Shâh Jamâl ud-Dîn Ḥusayn, fol. 282ᵇ.

Mîr Ṣadr ud-Dîn, fol. 283ᵃ.

Khwâjah Shams ud-Dîn Muhammad, fol. 287a; 288a.

Qâdî Nûr Ullah, fol. 288b.

A few letters by others are also included in this collection of Abul Fath's letters.

There is a lacuna after fol. 290b.

The letters of Abul Fath are followed by miscellaneous letters and a few prose pieces, as follows:—

Letter by Shaykh ul-Islâm of Harât, written on behalf of Hasan Khân to Minûchihr Khân, governor of Mashhad, fol. 291a.

Khân Khânân's letter to Mullâ Nazîrî, fol. 291a.

VI. foll. 291b-292a.

No. 2118.

کشکول

KASHKÛL.

A very short extract from the Kashkûl, or Kachkûl, or the 'Beggar's Bowl,' of Bahâ ud-Dîn ul-'Âmulî (*d.* A.H. 1030=A.D. 1621). For particulars of the author and the work see No. 291.

Beginning:—

ذکر المفسرون في قوله تعالی اياک نعبد و اياک نستعين الخ *

VII. foll. 292a-296a.

No. 2119.

فتح نامه

FATH NÂMAH.

An account of the conquest of Salâpûr by Burhân Nizâm Shâh King of Ahmad Nagar (A.H. 914–961=A.D. 1508–1553).

Author: Shâh Tâhir Dakhanî شاه طاهر دکهنی.

Beginning:—

چون بمقتضای فحوای اذا اراد الله شيئاً هيأ اسبابه الخ *

The author Shâh Tâhir bin Shâh Radî ud-Dîn ul-Ismâ'ilî ul-Husaynî was a descendant of the Khwândî Sayyids, who traced their origin from the Ismâ'ilî Caliphs of Egypt. Tâhir was a native of

Kâshân, where he learnt theology and other sciences from Shams ud-Dîn Muhammad. He was a great supporter of the Shî'ah faith, and therefore, having incurred the displeasure of Mîr Jamâl ud-Dîn Astarâbâdî and Shâh Ismâ'îl Safawî, he fled to India and entered the court of Burhân Nizâm Shâh in A.H. 928=A.D. 1521. Here he soon rose to great eminence, so much so that, says the author of the Majâlis ul-Mu'minîn, all the kings of the Deccan bowed down before him. He gained an unusual supremacy over Burhân Nizâm Shâh by means of a supposed miraculous recovery of the Shâh's son 'Abd-ul-Qâdir. He died in Ahmad Nagar, A.H. 952 or 953=A.D. 1545 or 1546, but according to Firishtah, Bombay edition, vol. ii, pp. 213–30, in A.H. 956=A.D. 1549. See Majâlis ul-Mu'minîn, foll. 414b–417a; Rieu i, p. 395, etc. Besides being an eminent prose writer he was a poet of no mean distinction. The author of the Majâlis *loc. cit.* enumerates the following works by Tâhir:—

شرح باب - شرح بر تهذیب اصول - حاشیه بر الهیات شفا حاشیه بر - شرح رساله جعفریه در فقه - حادی عشر در کلام - رساله انموذج العلوم - رساله فارسی در احوال معاد - تفسیر قاضی بیضاوی and رساله در انشا.

The Fath Nâmah is followed by some prose-pieces of little importance, occupying foll. 296a–301b.

VIII. foll. 302a–317b.

No. 2120.

عرض نامه

'ARD NÂMAH.

A treatise dealing, for the most part, with the praise of Sultân Hasan Beg, the fourth king of the Âq Quyunlî dynasty, who reigned from A.H. 871–883=A.D. 1466–1478, by an anonymous author.

Beginning:—

اللهم صلی علی محمد و آله الطیبین الطاهرین - قال الله سبحانه و تعالی الخ *

The treatise was written in honour of the Sultân's review of his army at بند امیر. The author gives a vivid account of the occasion.

At the end (fol. 317b) the treatise is dated Haydarâbâd, Rajab, A.H. 1077.

IX. foll. 317b–349a.

No. 2121.

منشآت شاه طاهر

MUNSHA'ÂT-I SHÂH ṬÂHIR.

A collection of letters written by Shâh Ṭâhir. The author has been mentioned under No. 2119 in connection with his فتح نامه.

A copy of the work is noticed in Rieu i, p. 395. The letters are written by Ṭâhir, some in the name of Niẓâm Shâh, some in his own. They are as follows:—

Letters to Shâh Ṭahmâsp fol. 317b; 318a; 348b.
From Niẓâm Shâh to Bâbur, fol. 319a.
To Humâyûn, foll. 321a; 343a.
To Shaykh Ibrâhim Mujtahid, fol. 323a.
To Quṭb ul-Mulk, fol. 323b.
To Khudâwand Khân Gujarâtî, foll. 324a; 332b.
To a Ṣûfî, not named, fol. 324b.
To Mirzâ Shâh Ḥusayn, fol. 325a.
To Qâḍî Jahân, foll. 325b; 326a; 327a; 338a; 342a; 342b.
To Mîr Ja'far Sâwajî, foll. 327b.
To Qâsim Beg, foll. 328b; 333b; 345b.
To Khwäjagî, fol. 329b.
To Amîr Nûr ul-Hudâ Qazwînî, fol. 331a.
To Asad Beg, fol. 332a.
To Kamâl ud-Dîn Ḥusayn, foll. 332b; 334a.
In reply to Sayyid Ṭâhir Astarâbâdî, fol. 333a.
To Syyid Shâh Ḥasan Anjû, fol. 334a.
To Kamâl ud-Dîn Ḥakim, fol. 335b.
To Shâh Qiwâm ud-Dîn Nûr Bakhsh, fol. 336b.
To Shâh Ni'mat Ullah Yazdî, fol. 337a.
To Mîr Buzarg, Qâḍî of Yazd, foll. 337b; 339b.
To Amîn ud-Dîn Ḥusayn son of Amîr Jamâl ud-Dîn, fol. 339a.
To his (the author's) son Shâh Ḥaydar, fol. 340a.
To Amîr Ṣafî ud-Dîn son of Amîr Jamâl ud-Dîn, fol. 340b.
To Mu'izz ud-Dîn Iṣfahânî, fol. 341a.
From Niẓâm Shâh to Humâyûn, fol. 344a.
In reply to Quṭb Shâh, 344b.

To Murâd Khân, fol. 345a.
To Amîr Mas'ûd Yazdî, fol. 346a.
To Sayyid Muhibb ud-Dîn Habîb Ullah, fol. 346a.
To Sultân Bahâdur, king of Gujarât, fol. 346b.
To Shâhzâdah Sultân, fol. 348a.

There are also several letters in this collection which the author wrote to friends, their names, however, not being given.

X. foll. 349a-401a.

No. 2122.

منشآت متفرقه

MUNSHA'AT-I MUTAFARRIQAH.

A collection of miscellaneous letters, Farmâns, Nishâns, etc. The most important of these are:—

Letter from Jalâl ud-Dîn Shâh Shujâ', written at the time of his death, to Tîmûr, fol. 349a.

Farmân of Abul Fath Mirzâ Shâh Rukh to the Sultân of Jattah, fol. 350b.

Nâsîrâ's letter to Muzaffar Husayn Munajjim, fol. 351a.

Sultân Husayn Mirzâ's letter to Shâh Ismâ'îl, fol. 355b.

Sultân Husayn Mirzâ's letter to Farrukh Yasâr, governor of Shirwân, fol. 356a.

Shâh Beg Khân's letter to Shâh Ismâ'îl, fol. 357a, and the latter's reply, fol. 357b.

Tîmûr's letter to Sayyid 'Alî Kayâ, fol. 365b, and the latter's reply, fol. 366b.

Letter from the 'Ulamâ of Transoxania to 'Abd Ullah Shûstârî, fol. 369b.

The above is followed by several Nishâns, occupying foll. 377a–401.

XI. foll. 401[a]–408[a].

No. 2123.

كلام اكابر

KALÂM-I AKÂBIR.

A collection of the sayings of great men.

Beginning :—

صاحب بصيرت كسي است كه پيوسته مراقب احوال و اقوال و محاسب افعال و اعمال خود بوده الخ *

Marginal Col.

The earlier portion contains scattered pieces and short extracts made at random from Nuzhat ul-Qulûb (see No. 633), Tadkirah-i Daulat Shâh (see Nos. 680–681), Kanzur-Rumûz (see Nos. 119–120); Tafsîr-i Daylamî, Shamâ'il-i Tirmidî, Nafâ'is ul-Funûn (see Nos. 907–909), etc. etc., intermixed with some recipes, charms, prayers, etc., occupying foll. 1[b]–150[b] They are of too small extent and of too little importance to be separately enumerated. The important works are :

XII foll. 151[a]–157[a].

No. 2124.

الهاميه

ILHAMIYAH.

The well-known Şûfic treatise by Mullâ Tuġrâ of Mashhad. See No. 333–III.

Beginning :—

الحمد لله كه نقش مرادم الخ *

XIII. foll. 157b–164a.

No. 2125.

تاج المدايح

TAJ UL-MADÂ'IḤ.

The Tâj ul-Madâ'iḥ by the same Tuġrâ. See No. 333–II.

Beginning :—

سرخ روئي قلم بنگارش ثنای شهنشاهي است الخ *

XIV. foll. 164a–169b.

No. 2126.

مراة الفتوح

MIR'ÂT UL-FUTÛḤ.

'The Mirror of Victories' by Ṭuġrâ, written in praise of the conquest of Balkh and Badakhshân by Murâd Bakhsh. See No. 333–IV.

Beginning :—

يكه تازان ميدان تقدير الخ *

XV. foll. 170a–172a.

No. 2127.

كنز المعانی

KANZ UL-MA'ÂNÎ.

Ṭuġrâ's 'Treasure of Thoughts', in praise of Shâh Shujâ'. See No. 333–VIII.

Beginning :—

نفايس مخزن دهان جواهر الخ *

XVI. foll. 172ª–176ª.

No. 2128.

تجليات

TAJALLIYAT.

Ṭuġrâ's treatise in praise of Kashmîr. See No. 333–VI.

Beginning:—

کشمیر بود فصل خزان عالم نور الخ *

Arabic.

XVII. foll. 176ᵇ–179ª.

No. 2129.

(رسالهٔ علم)

RISALAH-I 'ILM.

An anonymous and incomplete Arabic tract on the advantages of 'knowledge', the duties of students and teachers, etc.

Beginning:—

الحمد لله على آلائه و الشكر على نعمائه الخ *

The above is followed by extracts from the writings of Ni'mat Khân, mostly from his Waqâ'i', occupying foll. 181ª–189ª.

Foll. 190ᵇ–191ᵇ. A prayer in Arabic. Foll. 192ª–206ᵇ blank.

XVIII. foll. 207ª–228ᵇ.

No. 2130.

مناظرهٔ رند و زاهد

MUNAẒIRAH-I RIND WA ZAHID.

'Dispute between a debauchee (رند) and a devout man (زاهد)' —a very rare and interesting allegorical tract.

Author Fuḍûlî فضولی .

Beginning :—

ای بر تو سجود زاهدان وقت نماز
ای رغبت رندان بتو هنگام نیاز
گر اهل حقیقت است وگر اهل مجاز
هر کس بزبانی بتو میگوید راز

Fuḍûlî, with his original name Muḥammad bin Sulaymân محمد بن سلیمان المتخلص به فضولی was born in Ḥillah, but spent the greater part of his life in Bagdâd, and is therefore better known as Fuḍûlî Bagdâdî. He died at Karbalâ in A.H. 970=A.D. 1562, or, according to Riyâḍ ush-Shu'arâ, fol. 305[b], and Majma' un-Nafâ'is, fol. 359[b], in A.H. 976=A.D. 1568. He was equally well-versed in Arabic, Persian, and Turkish. His Persian Dîwân is noticed in Rieu ii, p. 659. See Taqî Kâshî, Sprenger, Oude Catalogue, p. 22; Ḥâj. Khal., vol. iii, p. 300; etc.

Foll. 228[b]–231[b]. Shafî'âh's preface to the Pâdishâh Nâmah; beginning :—

نامهٔ فتح است ز حی قدیم الخ *

Foll. 232[a]–242[a] extracts from the Waqâ'i' of Nimat Khân Âlî.

Foll. 244[a]–283[b] contain short extracts from the works of eminent writers; a few letters, recipes, etc. etc. They are of little importance.

XIX. foll. 284[a]–290[b].

No. 2131.

انوار الحکمت

ANWÂR UL-ḤIKMAT.

A small tract containing moral and religious precepts, by the celebrated Imâm Muḥammad Gazâlî, who died in A.H. 505=A.D. 1111. He has been mentioned in connection with his popular work Kîmiyâ-i Sa'âdat (see No. 1346).

Beginning :—

الحمد لله الذي نوّر مصابيح القلوب بانوار حکمته و زيّن بسلاطين الارواح الخ *

The tract is noticed in Rieu ii, p. 830[b], xx.

XX. foll. 293ᵃ–298ᵃ.

No. 2132.

رسالۂ خوشنویسی

RISÂLAH-I KHWUSHNAWÎSÎ.

'Abd Ullah Ṣayrafî's treatise on calligraphy. See No. 1076.

Beginning:—

اما بعد چنین گوید مقرر این کتاب عبد الله الصیرفی الخ *

The present is an abridgment.

XXI. foll. 299ᵃ–305ᵇ.

No. 2133.

(رسالۂ روح)

RISÂLAH-I RÛḤ.

A Ṣûfic tract in the form of an anecdote in which the Soul is personified, by Fuḍûlî Baġdâdî (see No. 2130).

Beginning:—

حمد بیحد خدایرا سزاست که ریاض بدن را بآب روان پرورده الخ *

XXII foll. 306ᵇ–313ᵇ.

No. 2134.

جذوات

JADWÂT.

Extracts from the Jadwât of Mîr Muḥammad Bâqir Dâmâd of Astarâbâd, who died in Najaf, A.H. 1040=A.D. 1630. See Rieu ii, p. 835ᵃ, xxviii.

Beginning:—

در اصطلاح اصحاب حکمت و محاورات ابنای حقیقت الخ *

XXIII. foll. 313ᵇ–323ᵇ.

No. 2135.

رسالهٔ جبر و اختیار

RISÂLAH-I JABR WA IKHTIYÂR.

A treatise on the doctrine of predestination and free will, by Naṣîr ud-Dîn Ṭûsî, in ten *Faṣl*. See Rieu ii, p. 830ᵇ, xxi.

Beginning:—

الحمد لله رب الارباب و مسبب الاسباب و مفتح الابواب الخ *

Foll. 323ᵇ–331ᵇ. Miscellanies.

XXIV. foll. 332ᵃ–352ᵇ.

No. 2136.

منشورات ظهوري

MANṢÛRÂT-I ẒUHÛRÎ.

Prose writings of Mullâ Zuhûrî.

(1) Preface to Khwân-i Khalîl, fol. 332ᵃ. See No. 284–I.
(2) Preface to Gulzâr-i Ibrâhîm, fol. 343ᵃ. See No. 284–II.
(3) Preface to Nauras, fol. 347ᵇ. See No 284–III
Dated (fol. 352ᵇ) Ḥaydarâbâd, Muḥarram A.H. 1080.
Scribe: محمد طاهر الحسنى.

XXV. foll. 352ᵇ–401ᵇ.

No. 2137.

رقعات متفرقه

RUQA'ÂT-I MUTAFARRIQAH.

A collection of miscellaneous letters, the following of which are important:—

From Ṣulṭân Sulaymân to Shâh Ṭahmâsp, fol. 352ᵇ, and the latter's reply, fol. 354ᵇ.

Niẓâm ul-Mulk's petition to Malik Shâh, fol. 359ᵃ, and the latter's reply, fol 359ᵇ.

Tîmûr's letter to Sulṭân Ahmad Jalâ'ir, fol. 361ᵃ, and the latter's reply, fol. 361ᵇ.

'Abd ul-Mu'min Khân's letter to Shâh 'Abbâs, fol. 361ᵇ, and the latter's reply, fol. 362ᵇ.

Shâh Jahân's letter to Shâh 'Abbâs, fol. 365ᵃ, and the latter's reply, fol. 366ᵃ.

Ṣâ'ib's letter to Mîr Adâ'î, fol. 369ᵃ.

Abul Faḍl's preface to the Dîwân of Fayḍî, fol. 370ᵇ.

Mullâ Ṭuġrâ's letter to a friend, fol. 371ᵇ.

Ṭuġrâ's letter to Bazmî, fol. 373ᵃ.

Muṭî'â's letter to Mirzâ Kâẓim, fol. 374ᵇ.

Letter from Khân Aḥmad, governor of Gîlân, to Ḥakîm Kamâl ud-Dîn Ḥusayn, fol. 375ᵇ.

The above is followed by some unimportant letters.

Ḥakîm Abul Fatḥ's letter to Khân Khânân, fol. 384ᵃ.

Mullâ Ulfatî's letter to Mîr Sipihrî, fol. 385ᵃ.

Mullâ Ẓuhûrî's letter to Mullâ Mâ'ilî, fol. 386ᵃ.

Ṭuġrâ's letter to Muqîmâ, fol. 388ᵃ.

Prince Muḥammad Ḥakîm's letter to Akbar, fol. 388ᵇ.

Letter from Shâh Ṭahmâsp to Khân Aḥmad Gîlânî, fol. 399ᵇ.

The whole volume is written in fair Nasta'lîq by the scribe محمد طاهر الحسين, whose name appears on fol. 352ᵇ. The date of transcription, given on fol. 317ᵇ, is Ḥaydarâbâd, Rajab, A.H. 1077, but on fol. 352ᵇ, A.H. 1080.

(3)

(Nos. 2138–2153.)

foll. 217; lines 11-12; size 9×5; 6¼×3.

A collection of the following prayers and treatises.

I. foll. 1ᵇ–14ᵃ.

No. 2138.

اخبارات

AKHBÂRÂT.

A tract on the auspiciousness and inauspiciousness of the thirty days of the month and the seven days of the week for the performance of journeys, travels and other public and private functions, rites, ceremonies and observances in life, based on the traditions of the Imâms.

Author: Muḥammad Bâqir bin Muḥammad Taqî Majlisî محمد باقر بن محمد تقی مجلسي

Beginning :—

الحمد لله رب العالمين .... اما بعد چنين ميگويد احقر عباد الله محمد باقر ابن محمد تقي عفى الله عن جرائمها الخ *

The author (*d.* A.H. 1110=A.D. 1698), a well-known Shî'ah divine, has been repeatedly mentioned in this catalogue. In the preface he gives us to understand that he wrote this tract for the use and guidance of his Shî'ah brethren, so that they might not have to depend upon the influence and effects of stars, the reliance on which, says he, is legally objectionable.

The work consists of three *Faṣl*, as follows:—

1. fol. 2ᵃ. The thirty days of the month.
2. fol. 10ᵃ. The seven days of the week.
3. fol. 13ᵇ. Remedies for inauspiciousness.

II. foll. 14ᵇ–18ᵇ.

No. 2139.

طريق نماز جنازة

ṬARÎQ-I NAMÂZ-I JANAZÂH.

Legal precepts and observances connected with funeral ceremonies and the burial of the dead, according to the Shî'ah school.

Beginning :—

بايد که مصلی محاذی ميت بايستد بقسميکه در وقت وزيدن باد دامنش بر ميت نافند الخ *

III. foll. 18ᵇ–25ᵇ.

No. 2140.

جدول

JADWAL.

A condensed statement of the birth, title, place and date of birth, inscription of the seal, wives, children, place and date of

death, place of burial, the time for visiting the tomb, etc., of the Prophet and the twelve Imams, given in columns in tabular form.

Beginning :—

ولادت ائمه اطهار و نبوی و مرتضوی علیهم السلام اجمعین الخ *

It begins with the Prophet and ends with Mahdî.

IV. foll. 26b.

No. 2141.

دعاء اعتصام

DU'Â-I I'TIṢÂM.

A short prayer, entitled دعاء اعتصام.

Beginning :—

اللّهم انت الاول فليس قبلک شيء وانت الآخر فليس بعدک شيء الخ *

V. foll. 27a-39a.

No. 2142.

درود دوازده امام

DÄRÛD-I DUWAZDAH IMÂM.

A collection of twelve درود (blessings) intended for the twelve Imâms.

Beginning :—

اللّهم صل و سلم وزد و بارک علی النبی الامي العربی الخ *

The above is followed by a short prayer, preceded by a short introduction in which it is stated that a man who recites this prayer seven times on the tenth day of Muḥarram, will escape death that year, and that if his death is destined, then his memory will fail to recollect the prayer.

VI. foll. 40ᵃ–42ᵇ.

No. 2143.

دعاء کرب

DU‘Â-I KÄRB.

A short prayer, entitled دعاء کرب, preceded by a short direction for its use.

Beginning:—

اللّهم لا تحبب الی ما ابغضت ولابغض الیّ ما احببت الخ *

The above is followed by some short prayers of little importance.

VII. foll. 43ᵃ–50ᵇ.

No. 2144.

دعاء مباهله

DU‘Â-I MUBÂHILAH.

Another prayer, entitled دعای مباهله, preceded by an introduction on the properties and use of the prayer.

Beginning of the prayer:—

اللّهم انی اسئلک من بهائک الخ *

VIII. foll. 51ᵃ–55ᵃ.

No. 2145.

ترکیب فال

TARKÎB-I FÂL.

A short Arabic tract dealing with the ways of taking omens from the Qurân, preceded by a short introduction.

Beginning:—

قال النبي صلى الله عليه و آله و سلم تسليماً كثيراً كثيرا الخ *

IX. foll. 56ᵃ–63ᵃ.

No. 2146.

هفت بند کاشي

HAFT BAND-I KÂSHÎ.

The well-known seven stanzas of Kâshî. See Nos. 114–116.

Beginning:—

السّلام ای سایه ات الخ *

The above is followed by some prayers, taken from the Zâd ul-Ma'âd of Muhammad Bâqir (See Nos. 1433—1438).

X. foll. 66ᵇ–112ᵃ.

No. 2147.

ادعیه برای زیارت ائمه

AD'IYAH BARÂ-I ZIYÂRAT-I A'IMMAH.

A collection of prayers intended for recitation at the time of visiting the tombs of the Prophet and the Imâms.

The first, intended for the Prophet, begins thus:—

السّلام علیک یا صفی الله الخ *

XI. foll. 112ᵃ–115ᵃ.

No. 2148.

ادعیهٔ توسل

AD'IYAH-I TAWASSUL.

Prayers intended for seeking help from the Prophet and the Imâms, preceded by an introduction.

Beginning of the first prayer:—

اللّهم صل علی محمد المصطفی و علی المرتضی الخ *

XII. foll. 115a–124a.

No. 2149.

منتخب تحفة الزاير

MUNTAKHAB-I TUHFAT UZ-ZÂ'IR.

A collection of prayers and blessings intended for the soul of the Prophet and the Imâms, extracted from the تحفة الزاير, preceded by an introduction.

Beginning of the first prayer:—

اللّهم صل علي محمد كما جعل و حيك الخ *

The تحفة الزاير, referred to above, is most probably the work of Muhammad Bâqir Majlisî, mentioned in Kashf ul-Hujub, fol. 30b.

XIII. foll. 124a–176a.

No. 2150.

منتخب زادالمعاد

MUNTAKHAB-I ZÂD UL-MA'ÂD.

Extracts from the Zâd ul-Ma'âd of Muhammad Bâqir (See Nos. 1433–1438), comprising the sixth and the seventh chapters.

Beginning:—

باب ششم در بيان اعمال محرم است و دران سه فصل است الخ *

The seventh chapter begins on fol. 151b.

XIV. foll. 179a–182b.

No. 2151.

دعاء مفجعه

DU'Â-I MUFJI'AH.

A prayer, entitled دعاء مفجعه, ascribed to Imâm Mahdî, the twelfth Imâm.

Beginning:—

السّلام على الحسين الذي سمحت نفسه الخ *

XV. foll. 182b-195b.

Urdû.

No. 2152.

ترجمهٔ مفجعه

TARJUMAH-I MUFJI'AH.

An Urdû translation of the preceding tract, by Mirzâ Jâfar 'Alî Faṣîḥ مرزا جعفر علي فصيح.

Beginning:—

وجه ماتم کی یهه که بعد شهادت امام علیه السلام الخ *

XVI. foll. 195b-217a.

No. 2153.

ادعیه زیارت

AD'IYAH-I ZIYÂRAT.

Another collection of prayers intended for recitation on the occasion of visiting the tombs of the Imâms, extracted from the تحفة الزاير. The first relating to 'Abbâs begins thus:—

در زیارت حضرت عباس علی علیهما السلام بسند معتبر از ابو حمزه ثمانی منقول است الخ *

Written in fair Naskh and Ta'lîq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

(4)

(Nos. 2154-2164.)

foll. 57; lines 9; size 7×5; 3¾×2½.

A very beautifully written MS. containing several rare and special prayers of great value and interest.

I. foll. 1ᵇ-2ᵃ.

No. 2154.

كلام امير المؤمنين

KALÂM-I AMÎR UL-MU'MINÎN.

A collection of the sayings of 'Alî bin Abî Ṭâlib, headed ومن كلام امير المؤمنين علي ابن ابي طالب كرّم الله وجهه .

Beginning :—

و كم لله من لطف خفى الخ *

II. foll. 2ᵃ-6ᵃ.

No. 2155.

مناجات امير المومنين

MUNÂJÂT-I AMÎR UL-MU'MINÎN.

A prayer in verse, ascribed to the same 'Alî, headed من مناجات كرّم الله وجهه .

Beginning :—

لك الحمد يا ذا الجود و المجد و العلى الخ *

See Loth, Arab. Cat., No. 371-IV(*a*), where this prayer is said to be from the Dîwân of 'Alî, as edited by Sayyid Raḍî ud-Dîn.

III. foll. 6ᵃ-9ᵃ.

No. 2156.

مسبعات عشر

MUSABBA'ÂT-I 'ASHR.

Seven special prayers, preceded by a short account relating to their eminence, excellence, properties and use.

Beginning :—

نقل است از بستان المحققين و از قوت القلوب و از احياء العلوم ابراهيم تيمى الخ *

The first Musabba‘ begins thus on fol. 7b :—

اول سورهٔ فاتحه با تسمیه هفت بار بخواند الخ *

See Ethé, Ind. Office Lib. Cat., No. 1923-(17).

IV. foll. 9b–16b.

No. 2157.

چهل حدیث

CHIHL HADÎS.

A collection of forty Hadîs.

Beginning :—

لا یومن احد کم حتي یحب لاخیه ما یحب لنفسه الخ *

Each Hadîs is followed by a versified paraphrase in Persian, the first of which runs thus :—

هر کسي را لقب مکن مومن
گرچه از سعی جان و تن کاهد

V. foll. 17b–22b.

No. 2158.

(مناجات)

(MUNÂJÂT.)

A prayer in five-lined strophes, arranged in alphabetical order. See Loth, Arab. Cat., No. 371-IV(b).

Beginning :—

یا واهب العطایا و یا غافر الخطایا
و یا عالم الخفایا و یا دافع البلایا
من العاجز السقیم

In the colophon, fol. 22b, it is stated that the prayer was arranged in its present alphabetical order by one Muhammad Amîn Naqshbandî محمد امین نقشبندی .

VI. foll. 23ᵃ–24ᵇ.

No. 2159.

نود و نه نام حضرت

NAWAD WA NUH NÂM-I ḤAḌRAT.

Ninety-nine names of the Prophet, followed by directions for use.

Beginning :—

محمد احمد محمود حامد الخ *

VII. foll. 25ᵇ–29ᵇ.

No. 2160.

(رسالۂ ایمان)

(RISÂLAH-I ÎMÂN.)

A short tract treating of the Kalimahs, faith and the daily prayers.

Beginning :—

باب اول در بیان هفت کلمه - اول کلمه تهلیل لا اله الا الله الخ *

VIII. foll. 29ᵇ–36ᵇ.

No. 2161.

هفت هیکل

HAFT HAYKAL.

A prayer, also called دعاء قرشیا.

Beginning with an introduction treating of the use and properties of the prayer; beginning :—

اسفاد دعاء قرشیا معظم و مکرم فایدهٔ بسیار است - بدان و آگاه باش الخ *

The first Haykal begins thus on fol. 31ᵇ :—

و اعیذ نفسی بالله العلی العظیم الله لا اله الا هوالحی القیوم الخ *

The words اعیذ نفسی to عظیم are repeated at the beginning of each Haykal.

IX. foll. 37ª–41ᵇ.

No. 2162.

ده نام

DAH NÂM.

A collection of fourteen prayers, each consisting of ten invocations.

Beginning :—

ده نام برای عزت یافتن - یا خیر الغافرین یا خیر الناصرین الخ *

The collection of prayers, with a slightly different arrangement, is noticed under No. 1429.

X. foll. 42ᵇ–49ᵇ.

No. 2163.

(دعای غوثیه)

(DU'Â-I ĠAUṢIYAH.)

A prayer, ascribed to the great saint Shaykh 'Abd ul-Qâdir Jîlânî.

Beginning :—

اللّهم صل و سلم علی سیدنا محمد الخ *

XI. foll. 50ª–57ª.

No. 2164.

دعاء حرز مونس اولیا

DU'Â-I ḤIRZ-I MÛNIS-I AULIYÂ.

A collection of short prayers and invocations, with directions for their use.

Beginning :—

در خبر است که اسحاق بن ابراهیم بصری و ثفیان صوری رضی الله عنهما روایت کردند الخ *

Written in beautiful Naskh within gold and coloured borders with an illuminated head-piece.

The original folios are mounted on new margins.

Not dated; 17th century.

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(5)

(Nos. 2165–2174.)

foll 224; lines 18; size 10×6½; 7¼×3¾.

A collection of ten treatises, mostly Ṣûfic.

I. foll. 1ᵇ–94ᵇ.

No. 2165.

تنبيه المحجوبين

TANBÎH UL-MAḤJÛBÎN.

A controversial Ṣûfic tract.

Author: Abul Makârim ul-Musharra'i ابو المكارم المشرعي.

Beginning:—

* الحمد لله الذي بدا جماله في كل مابدا من السفل و العلي الخ

It would appear that one Muḥammad Ya'qûb Bunyâni wrote a treatise, entitled رسالة الانوار في كشف الاسرار (see foll. 2ᵃ, 10ᵃ, etc.), in which he criticised some of the doctrines and beliefs of the Ṣûfis. Abul Makârim refuted the work of Bunyâni. A certain person, who is not named, but whom our author designates as his "brother," wrote to Abul Makârim that, though the bare fact was that the doctrines of the Ṣûfîs were wrong and misleading, he (the author) had unjustly attacked the learned scholar Bunyânî. The author therefore wrote the present work as a reply to Bunyâni, as well as to those who upheld his views.

On fol. 33ᵃ the author says that after he had replied on thirty disputed points (these are marked with red lines in the text), some people put some more questions to him. He added the replies to these in the latter part of the work.

The work concludes with an Appendix (ذيل) on fol. 93ᵃ, in which the author says that one night, in a dream, he saw Muḥammad Ya'qûb Bunyânî, and enquired from him the reason of his

rejecting the Ṣûfic doctrine of the وحدة الوجود, and of his writing so many treatises in refutation of the said doctrine, in spite of the fact that it was professed and accepted by all the prophets, the early Caliphs, the four Imâms and eminent saints and scholars. On this Bunyânî became angry, and delivered a long lecture on the subject (foll. 93ᵇ-94ᵃ); its purport being he had never departed from the views of the saints, scholars and others, but that his interpretation of the term was misunderstood and misrepresented by people.

The full name of the author, given on fol. 33ᵃ, is Abul Makârim ul-Musharra'î ul-Jabratî ul-Qâdirî ush-Shâdilî ابو المكارم المشرعي الجبرتي القادري الشاذلي. A note on the margin of fol. 1ᵇ says that the Musharra'îyah order, founded by Shaykh Aḥmad Musharra' Yamanî, is a branch of the Jabratîyah order founded by Sharaf ud-Dîn Ismâ'îl Jabratî, and that the Jabratîyah order is a branch of the Qâdirîyah order. The exact time in which the author flourished could not be ascertained. Of the numerous authorities quoted by him the latest is Shaykh 'Abd ul-Ḥaq Dihlawî who died in A.H. 1052=A.D. 1642 (see foll. 7ᵃ, 9ᵃ, etc.). We also find, fol. 25ᵃ, a verse without the author's name, which is generally ascribed to Ṣâ'ib (*d.* A.H. 1088=A.D. 1677), and is found in all the copies of his Dîwân.

Foll. 95ᵃ–100ᵃ. A letter from Aḥmad Fârûqî to Shaykh 'Abd ul-'Azîz Jaunpûrî. This is identical with the first letter in the second volume of Aḥmad Fârûqi's Maktûbât. See No. 1393.

II. foll. 100ᵃ-106ᵃ.

Arabic.

No. 2166.

رسالة وحدة الوجود

RISÂLAH-I WAḤDAT UL-WAJÛD.

A treatise on the Ṣûfic doctrine وحدة الوجود.

Author: 'Ubayd ul-Fattâḥ ul-'Abbâsî ul-Musharra'î ul-Jabratî ul-Qâdirî ul-Ḥanafî. عبيد الفتاح العباسي المشرعي الجبرتي القادري الحنفي

Beginning:—

الحمد لله الذي جعل الكتاب و السنة الخ *

In the preface the author says that in his time, which in an interlinear note is said to be the eleventh century of the Muhammadan era, there were sixteen different sects, all holding different

views of the Ṣûfic doctrine وحدة الوجود. He enumerates these sects, giving the views held by each. The author agrees with the views of the Ṣûfiyah sect given at the end.

III. foll. 106ª–132ª.

No. 2167.

ضیاء توحید

ḌIYÂ-I TAUḤÎD.

A mystico-theological tract.

Author: 'Abd ul-Jalîl عبد الجلیل.

Beginning:—

سبحان من لا معبود سواه و لا موجود بذاته الا اياه اما بعد میگوید الخ *

The author says in the preface that the present treatise is a translation of his Arabic work كلمة توحید, and that for the sake of convenience he has given both text and translation side by side, adding explanatory notes in some places.

IV. foll. 133ª–137ᵇ.

No. 2168.

شرح بیتین

SHARḤ-I BAYTAYN.

Jâmî's well-known commentary on the first two verses of Rûmî's Maṣnawî. See No. 181 xi.

Beginning:—

عشق جز نائی و ما جز نی نیيم الخ *

V. foll. 138ᵇ-146ᵃ.

No. 2169.

آداب لباس رسول

(ÂDÂB-I LIBÂS-I RASÛL.)

A treatise on the style and modes of dresses used by the Prophet and his followers.

Author: 'Abd ul-Ḥaq Dihlawî عبد الحق دهلوي.

Beginning:—

بعد حمد و ستایش الهي و پس از نعت و تحیة حضرت رسالت پناهي الخ *

The author, repeatedly mentioned in this catalogue, says in the preface that his object in writing the present treatise is to invite the attention of his Moslem brethren to the important question of dress, in using which they should follow the great Prophet and his immediate followers and should reject all such dresses as are objectionable.

VI. foll. 146ᵇ–153ᵃ.

Arabic.

No. 2170.

تحذیر

TAḤḎÎR.

A Ṣûfic tract on the purification of the soul.

Beginning:—

الحمد لله مسخر الشمس و مسخر ضحها و جاعل الليل سكناً و النهار معاشا الخ *

The title of the work, given in the preface, runs thus:—

تحذیر ذوي التسخیر عن الاشتغال بالاسیر دون الامیر *

VII. foll. 154ᵇ–159ᵃ.

Arabic.

No. 2171.

هدى الطالبين

HAD-Y'UṬ-ṬÂLIBÎN.

A tract on the duties of Ṣûfis, the stages of the spiritual life, and other Ṣûfic matters.

Author: Najm ud-Dîn Maḥmûd ul-Iṣfahânî نجم الدين محمود الاصفهاني.

Beginning:—

و به نستعين و نصلي على سيدنا محمد و آله اجمعين - الحمد لله على نعمائه التي الخ *

The author could not be traced, but that he flourished before A.H. 837 = A.D. 1433 is evidenced from the colophon, in which it is stated that this treatise was transcribed at Mecca in the house of Sharif Yaḥyâ in A.H. 1263 from a copy, dated A.H. 1096, which was copied from a MS. transcribed from a copy written by Sayyid Zayn ud-Dîn ul-Khwâfî, and dated, Ziyârat Gâh, Harât, 20th Dul-ḥijjah, A.H. 837

It is doubtful if the above Zayn ud-Dîn can be identified with the eminent saint Shaykh Zayn ud-Dîn Abî Bakr bin Muhammad Khwâfî who according to Mujmal-i Faṣîḥi, fol. 264ᵇ, died on the 2nd Shawwâl, A.H. 838 = A.D. 1434, and was buried in the 'Id-Gâh of Harât, see also Nafaḥât, p. 562

The tract is followed by a few Arabic verses, a Persian Tarjî'-band in which the poet adopts the *takhalluṣ* Nâẓim, and two Arabic Gazals.

VIII. foll. 173ᵇ–205ᵃ.

No. 2172.

همعات

HAM'AT.

A tract on asceticism and Ṣûfism.

Author: Walî Ullah bin 'Abd ur-Raḥîm ولى الله بن عبد الرحيم.

Beginning:—

الحمد لله الذي اصطنع طائفة من عباده لنفسه و اصطفاهم و رفعهم الخ *

The author, Shâh Walî Ullah of Dihlî, has been repeatedly mentioned in this catalogue.

The tract is dated (fol. 205b) Ṣafar, A.H. 1268.

IX. foll. 206a–221b.

No. 2173.

سطعات

SAT'ÂT.

A mystico-theological tract by the same Walî Ullah.

Beginning:—

الحمد لله واهب النعم و ملهم الحكم و الصلوة و السلام على رسوله اشرف من اوتي بجوامع الكلم الخ *

See Âṣaf. Lib. Cat., vol. i, p. 442, Nos. 587 and 1287, where a MS. and a printed copy are mentioned.

Dated (fol. 221b) Ṣafar, A.H. 1268.

X. foll. 222a–224b.

Arabic.

No. 2174.

(رسالهٔ جهينگا)

(RISÂLAH-I JHÎNGÂ.)

A small tract in the form of a *Fatwâ* (legal decision) on the legality of eating lobsters, called in Arabic روبيان or اربيان, in Persian ماهي روبيان and ماهي ميگ and in Hindî جهينگا مچهلي .

Author: 'Alî ul-Jaunfûrî على الجونفوري .

Beginning:—

ما قولكم دام افضالكم في حكم حيوان يسمه اهل الهند جهينگا ......

... الجواب الحمد لله رب العالمين .... اما بعد فيقول على الجونفوري الخ *

In the conclusion the author says that he wrote this tract at Calcutta at a time when a certain person told him that if a man ate lobster and after that became the father of a child, the child would be an illegitimate one.

All the treatises are written in fair Ta'lîq by one scribe.

19th century.

(6)

(Nos. 2175–2184.)

foll. 105; lines 19–21; size 10×5¼; 8×4.

A collection of ten prose and poetical works.

I. foll. 1ᵇ–57ᵇ.

No. 2175.

كلمات الشعرا

KALIMÂT USH-SHU'ARÂ.

The well-known anthology of Persian poets, by Muḥammad Afḍal Sarkhwush. See No. 688.

Beginning as usual:—

سخن جان است و دیگر گفتگو الخ *

The name of the scribe, given in the colophon, is محمد پناه.

II. foll. 57ᵇ–58ᵇ.

No. 2176.

مباحثهٔ فیروز و شیدا

MUBAḤAṢAH-I FÎRÛZ WA SHAYDÂ.

Account of a very interesting debate between Shaykh Fîrûz, the Munshî of Shâh Jahân's prime minister Sa'd Ullah Khân, and the well-known poet Mullâ Shaydâ (*d.* A.H. 1080=A.D. 1669), given by Fîrûz himself.

Beginning:—

سرگذشت شیخ فیروز سعد الله خانی .... در شهور
سنه اربع و عشرین و الف هجری که اردوی گیهان جهانگیری الخ *

The full debate, as extant here, is given in the Riyâḍ ush-Shu'arâ, foll. 212b–213a.

The account of the debate, given at the beginning, is that in A.H. 1024=A.D. 1615, when Jahângîr was encamped at Ajmîr, he took an interest in listening to the poetical discussion held every day among a number of poets of great distinction. One day, when the poets Mullâ Anwar of Lâhaur, Mullâ 'Aṭâ'i of Jaunpûr, Mullâ Mujrim (in Riyâḍ, *loc. cit.*, مختر) and Mullâ Ṭufaylî of Fatḥpûr were holding a discussion, Mullâ Shaydâ suddenly appeared on the scene. He was received with honour by the assembly, and then requested to recite some of his new compositions. Shaydâ then recited several verses (all quoted here). but as soon as he recited a verse Shaykh Fîrûz recited a similar one (also quoted) from an older poet, showing that Shaydâ had simply plagiarised it. The discussion ended with the great humiliation of Shaydâ.

III. foll. 59b–61b.

No. 2177.

قضا و قدر

QAḌÂ WA QADR.

The popular Masnawî "Fate and Destiny", by Muḥammad Qulî Salîm Ṭihrânî (*d.* A.H. 1057=A.D. 1647). See No. 311 (fol. 1b).

Beginning:—

شنیدم روزی از خونابه نوشی الخ *

IV. foll. 62b–71a.

No. 2178.

شکرستان خیال

SHAKARISTÂN-I KHAYÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author.

Author: Mir 'Abd ul-Wâḥid Bilgrâmî, poetically surnamed Wâḥid and also Dauqî میر عبد الواحد بلگرامی المتخلص به واحد و ذوقی .

Beginning:—

بعد شکر افشانی حمد رزاقی که ذایقهٔ حلوا پرستان را بچاشنی رنگا رنگ کامیاب لذتها نموده الخ *

Mîr 'Abd ul-Wâḥid of Bilgrâm, who in his other poems adopts the *takhalluṣ* Wâḥid, but here, in conformity with the contents of the work, Ḍauqî, was the elder brother of the poet Îmâ, who, according to Yad-i Bayḍâ, fol. 27ᵇ, died in A.H. 1119=A.D. 1707. Ḍauqi's father Mîr Sayyid Ashraf Dargâhî was a companion, and also a pupil, of Mîr 'Abd ul-Jalîl Bilgrâmî, while Ḍauqî himself was a warm friend of Mîr 'Azmat Ullah Bîkhabar. Ḍauqî's biographers unanimously hold that he was a man of noble disposition and composed 'sweet' verses, and that in the collection of his poems, entitled Shakaristân, which he wrote in praise of sweetmeats, he adopted the *takhalluṣ* Ḍauqî. Ḍauqî was killed in a conflict which took place between his father and the infidels of Râhûn, in the Panjâb, on Friday, the 2nd of Muḥarram, A.H. 1134=A.D. 1721. See Yad-i Bayḍâ, fol. 240ᵃ; Nishtar-i 'Ishq, p. 661; Sarw-i Âzâd, pp. 341 and 396: etc.

In the preface Ḍauqî gives us to understand that from his childhood he was greatly fond of sweetmeats, and that at the request of some of his associates he collected these poems (composed previously by him), under the title of Shakaristân-i Khayâl. He further adds that he had previously written similar poems, and that they had been highly appreciated by his friends, but as there were some defects and drawbacks in those poems, he wrote the present with the object of nullifying the former.

The poems, which are in the forms of Ġazals (alphabetically arranged), Mukhammasât, Ṭaḍmîns, Rubâ'îs and Tarjî'bands, describe, in the guise of the lyric style, various kinds of sweetmeats and products of the culinary art.

The first Ġazal begins thus on fol. 63ᵃ:

زهی از ذوق تبریزی زبان محو حلاوتها

دل من از خیال اکبری مرهون لذتها

The Persian poems are followed by some Hindî poems on the same subject, a few jests and some directions for the preparation of some sweetmeats.

The above is followed by a few verses of Sukhanwar, 'Urfî, Bîdil, Maymanat Khân, etc., occupying foll. 71ᵃ-72ᵃ.

V. foll. 73ᵃ–89ᵃ.

No. 2179.

دیوان بیخبر

DÎWÂN-I BÎKHABAR.

Selections from the Dîwan of Bîkhabar, arranged alphabetically. Beginning:—

بهائي نيست غير از نقد تحسين شعر موزون را
مدة هرگز بجوهر نا شناس اين در مكنون را

Mîr 'Aẓmat Ullah, with the *takhalluṣ* Bîkhabar, was the son of Mîr Luṭf Ullah, better known as شاه لدها of Bilgrâm. He was a poet of Ṣûfic tendency, and was well skilled in Shikastah handwriting. He enjoyed the company of Mirzâ Bîdil, and is the author of a Persian anthology, entitled سفينهٔ بيخبر. He was also skilled in music, and his Dîwân consists of seven thousand verses. He died at Dihlî, on Monday, 24 Ḍulqa'd, A.H. 1142 = A.D. 1729, and lies buried in the vicinity of the tomb of Shaykh Niẓâm ud-Dîn Auliyâ. See Nishtar-i 'Ishq, p. 295; Safinah-i Khwushgû, fol. 111ᵇ; Yad-i Bayḍâ, fol. 41ᵇ; Sarw-i Âzâd, p. 325; Gul-i Ra'nâ, fol. 59ᵇ; etc.

VI. foll. 89ᵃ–95ᵇ.

No. 2180.

دیوان معز فطرت

DÎWÂN-I MU'IZZ FIṬRAT.

Selections from the Dîwân of Mîr Mu'izz ud-Dîn Fiṭrat. See Nos. 355-356.

The poems, arranged alphabetically, begin like No. 356.

جنونم گوش شهرت شد الخ *

VII. foll. 96ᵃ–98ᵃ.

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIṢ.

Selections from the Dîwân of Mirzâ Muḥammad Kâshânî, poetically surnamed Mukhliṣ مرزا محمد كاشاني متخلص به مخلص,

The extracts, arranged in alphabetical order, begin thus:

امانت دار نتوان گفت خاک عالم دون را
که یکجا خورد این صاحب دیانت مال قارون را

Mirzâ Muḥammad, with the *ta<u>kh</u>alluṣ* Mukhliṣ, was an eminent poet of Kâ<u>sh</u>ân. He composed a Qaṣîdah in praise of I'timâd ud-Daulah Muḥammad Mu'min <u>Kh</u>ân, who rose to great eminence towards the close of the reign of <u>Sh</u>ah Sulaymân Ṣafawî, and who, in recognition of the poet's merit, called him from his native place Kâ<u>sh</u>ân to Iṣfahân, during the reign of Sulṭân Ḥusayn Mirzâ. Here the poet died at the age of about sixty years, and was buried in the Jâmi'-i 'Atîq. His Dîwân, consisting of about three thousand verses, reached India during the reign of Bahâdur <u>Sh</u>âh. See Ni<u>sh</u>tar-i 'I<u>sh</u>q, p. 1619. See also Sarw-i Âzâd, p. 125; Riyâḍ u<u>sh</u> <u>Sh</u>u'arâ, fol. 406ª; Sprenger, Oude Cat., pp. 128, 138. A copy of his Dîwân is noticed in Rieu ii, p. 708.

VIII. foll. 98ª–99ᵇ.

No. 2182.

دیوان نجات

DÎWÂN-I NAJÂT.

Extracts from the Dîwân of Mîr 'Abd ul-'Âl Najât (*d. c.* A.H. 1126=A.D. 1714). See No. 379.

Beginning as usual:—

گرفتم مهر خاموشی ز لب الخ *

IX. foll. 100ª–103ª.

No. 2183.

دیوان عالی

DÎWÂN-I 'ALÎ.

Extracts from the Dîwân of Ni'mat Khan 'Alî. See Nos. 370–371.

Beginning:—

ای در هوای وصل تو سرگشته ماه و سالها
بکشوده شهباز نظر هر سو ز مژگان بالها

corresponding with line 1, fol. 20ª of No. 370.

X. foll. 103ᵇ–104ᵇ.

No. 2184.

دیوان خالص

DÎWÂN-I KHÂLIṢ.

Selections from the Dîwân of Mirzâ Sayyid Ḥusayn, poetically styled Khâlis. See No. 372.

Beginning:—

الهی صاف کن با ما دل سیمین عذارانرا

باین طوطی زبانان رام ساز آئینه رویانرا

All the works in the volume are written in ordinary Ta'lîq by one and the same scribe.

Not dated; 19th century.

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(7) (Nos. 2185–2193.)

foll. 188; lines 11; size $8\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

A collection of nine treatises.

I. foll. 1ᵃ–90ᵇ.

No. 2185.

مایة المسایل

MI'AT UL-MASÂ'IL.

The work and its author Aḥmad Ullah bin Dalîl Ullah uṣ-Ṣiddîq ul-'Adnânî have been noticed under No. 1245.

Beginning:—

حمد بیحد واحد حقیقی را سزد الخ *

II. foll 91ᵃ–113ᵇ.

No. 2186.

بلاغ المبین

BALÂĠ UL-MUBÎN.

A theological tract in the form of a debate on the question of seeking help from the dead.

The author's name does not appear anywhere, and the treatise opens abruptly thus without حمد and نعت :—

روزی با شخصی از مذاهبین شرع مبین .... اتفاق مباحثه افتاد و گفت مردم متشرع قدر اولیاء الله نشناخته اند الخ *

According to the introductory heading: نقل سوالیکه در آخر کتاب بلاغ المبین مسطور است it would appear that the treatise forms the latter part of the work بلاغ المبین.

The full title, given in the subscription, is بلاغ المبین في بیان شرع متین. According to the concluding line the title of the work بلاغ المبین forms a chronogram for the year A.H. 1166=A.D. 1752, in which it was composed.

از خرد گفتم که تاریخش بگو
فی البدیه گفت از نامش بجو

III. foll. 114ª–118ª and 122ᵇ–127ª.

No. 2187.

خلاصة العارفین

KHULÂṢAT UL-'ÂRIFÎN.

Extracts from the Khulâṣat ul-'Ârifîn containing legal decisions and opinions denouncing the heretical customs and illegal deeds prevalent among the Muhammadans, with special reference to those that are connected with the marriage ceremony.

The treatise opens abruptly with the following lines, in which the name of the author indistinctly reads سید آدم سوری :—

بسم الله الرحمن الرحیم - نقل از کتاب خلاصة العارفین من تصنیف حضرت سید آدم سوری قدس الله سره العزیز که یکی از .... علمای عصر بوده اند سطری چند ازان بمقدمه نکاح وغیره که دران شرک و کفر عاید میگردد نوشته شد الخ *

IV. foll. 118b–122a.

No. 2188.

(رسالۀ سوال و جواب)

(RISÂLAH-I SUWÂL WA JAWÂB.)

A treatise on Muhammadan law and theology in the form of questions and answers.

Beginning :—

چه میفرمایند علمای دین و مفتیان شرع متین .... در جواب این چند سوال الخ *

The questions, eight in number, relate to certain customs, rites and beliefs, the legality of which is doubtful.

A reference to the تفسیر فتح العزیز (of Shâh 'Abd ul-'Azîz Dihlawî composed A.H. 1200=A.D. 1785; see No. 1159) on fol. 122a, shows that the author wrote this treatise after that year.

V. foll. 127b–141b.

Urdû.

No. 2189.

رسالۀ تجهیز و تکفین

RISÂLAH-I TÂJHÎZ WA TAKFÎN.

A versified tract in Urdû treating of the legal rites and ceremonies to be observed in connection with the dead, funerals, etc.

Author : 'Azîz عزیز.

Beginning :—

کیا کروں کیونکر کروں مولا کا میں حمد و ثنا الخ *

In the beginning the author, who designates himself by the simple name 'Azîz, enumerates several standard works on Muhammadan law on which he has based his composition. He further adds that he divided the work into twelve *Faṣl*.

VI. foll. 143ᵃ–150ᵃ.

Arabic.

No. 2190.

اربعون

ARBA'ÛN.

A collection of forty Ḥadîs̤, by the well-known prolific Indian writer S̱hâh Walî Ullah (*d.* A.H. 1176=A.D. 1762), who has been repeatedly mentioned in this catalogue.

Beginning:—

الحمد لله على الذات عظيم الصفات الخ *

The author narrates the Ḥadîs̤ from his S̱hayḵẖ Abû Ṭâhir ul-Madani bin S̱hayḵẖ Ibrâhîm ul-Kurdî, whose *Isnâd* end with the Prophet.

The collection is followed by the popular prayer درود تاج and a collection of Ḥadîs̤ and some verses of the Qurân relating moral precepts and admonitions, occupying foll. 145ᵇ–150ᵃ.

Scribe: محمد داؤد خان (fol. 146ᵃ).

VII. foll. 151ᵃ–152ᵇ.

Arabic.

No. 2191.

قصة ابراهيم و اسمعيل

QIṢṢAH-I IBRÂHÎM WA ISMÂ'ÎL.

The Quranic story of the Prophet Ibrâhîm and his son Ismâ'îl, copied, it is said, from a certain book (not named).

Beginning:—

فلما عجزوا عن المحاجة معه اى مع ابراهيم الخ *

The story is followed by some anecdotes connected with the life and deeds of the Prophet, occupying foll. 152ᵇ–154ᵃ.

VIII. foll. 155a- 157a.

No. 2192.

حلیۂ مبارک

ḤULYAH-I MUBÂRAK.

A poetical account of the external appearance and dispositions of the Prophet.

Author: Sharaf شرف.

Beginning:—

صفت رسول خدا الخ *

The author's name Sharaf appears in the poem in several places.

The poem is followed by a Qaṣîdah in praise of the Prophet, by 'Imâd ul-Mulk Gâzî ud-Dîn Khân, son of Gâzî-ud-Dîn Khân Fîrûz Jang and grandson of Niẓam ul-Mulk Âṣaf Jâh. The author is no other than that ungrateful Gâzî ud-Dîn Khân, who after the death of his father in A.H. 1165=A.D. 1751 was appointed Amîr ul-Umarâ by the emperor Aḥmad Shâh of Dihli, and who afterwards became Wazîr, imprisoned and blinded his royal patron, and assassinated 'Âlamgîr II. He adopted the *takhalluṣ* Niẓâm (found here in the concluding lines), and is the author of several poetical works. See Beale, p. 143.

IX. foll. 159a–188a.

No. 2193.

كتاب الستين

KITÂB US-SITTÎN.

Extracts, which, according to the introductory heading, are made from a work, entitled كتاب الستين, attributed to the celebrated philosopher and theologian Fakhr ud-Dîn Râzî, who was born A.H. 544=A.D. 1149 and died A.H. 606=A.D. 1209.

Beginning:—

المنقول من كتاب الستين تصنيف امام فخر الدين رازی ۔ علم
اصول الفقه در معرفت ادله احکام شرع و آن چهار است *

The treatise deals with sixty branches of Muhammadan literature, on account of which it is styled كتاب الستين.

The MS. is written in different hands, Naskh, Nasta'lîq and Ta'lîq.

The last treatise is dated 17 Rabî' II, A.H. 1252.

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(8) (Nos. 2194–2202.)

foll. 181; lines 15; size 9×5½: 5¼×3.

A collection of nine treatises containing choice pieces of refined prose writings by Ni'mat Khân 'Âlî, Jalâl Ṭabâṭabâ'î, Ḥazîn, etc.

I. foll. 1–54ᵃ.

No. 2194.

وقایع

WAQÂ'I'.

The popular satirical account of the siege of Ḥaydarâbâd, by Ni'mat Khân 'Âlî. See Nos. 370–iv; 371 (fol. 272ᵃ); 878–vi; 1098–lxviii (*c*): etc.

The dates marked here are 13–20 Rajab.

Beginning:—

دمی که مدرس کشاف الخ *

II. foll. 55ᵇ–68ᵃ.

No. 2195.

ازدواج حسن و عشق

IZDIWÂJ-I ḤUSN WA 'ISHQ.

'The wedding of Beauty and Love', by the same Ni'mat Khân. See Nos. 371 (fol. 336ᵃ); 878–v; 1098–lxviii (*b*); etc.

Beginning:—

حدیث عشق شد زیب بیانم الخ *

III. foll. 69ᵇ–77ᵃ.

No. 2196.

رقعات نعمتخان

RUQA'ÂT-I NI'MAT KHÂN.

Satires on physicians, by Ni'mat Khân, agreeing with No. 878-iii-iv.

Beginning :—

حکیم علی الاطلاق *

IV. foll. 79ᵇ–91ᵇ.

No. 2197.

دیباچهٔ دیوان عالی

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to the Dîwân, by Ni'mat Khân, agreeing with Nos. 370-i; 878-ii; 1098-lxviii; etc.

Beginning :—

عیار افزای نقد سخن الخ *

V. foll. 94ᵇ–156ᵃ.

No. 2198.

شش فتح کوت کانگره

SHASH FATH-I KOT-I KÂNGRAH.

A six-fold account of the expedition which Prince Khurram (afterwards Shâh Jahân) sent against Sûrajmal, son of Râjah Bâsû, and the capture of the fort of Kângrah, in the thirteenth year of Jahângîr's reign, A.H. 1027 = A.D. 1617.

Beginning :—

حضرت حکیم علی الاطلاق جل جلاله در ازل الخ *

Neither title nor author's name is given in the text. In the subscription of the British Museum copy (Rieu i, p. 258) the work is called شش فتح کوت کانگره and the author سید جلالا طبا طبا .

Mirzâ Jalâlâ Ṭabâṭabâ'î, who in his following prose-piece gives his name as Muḥammad, entitled Jalâl ud-Dîn Ṭabâṭabâ'î محمد ملقب بجلال الدین طبا طبائي, originally belonged to Iṣfahân. He came to India in A.H. 1044=A.D. 1634, and was appointed a court chronicler by Shâh Jahân. He wrote a history of five years of that emperor's reign, but could not carry on the work on account of the enmity of his rivals. See 'Amal-i Ṣâliḥ, fol. 746[a], where it is said:—

در نگارش صور آثار بدیعه پنج ساله احوال آن حضرت آن کار نامه
بر روی کار آورده بود که اگر از فاتوان بینی اعزه برهم نخورده صورت
تمامیت می یافت و اثری ازو باقي مي ماند .... *

Extracts of the present work are given in Elliot, History of India, vol. vi, pp. 517–531. Two other works are ascribed to the author, viz., the above-mentioned history of Shâh Jahân, entitled Pâdishâh Nâmah (see Rieu iii, p. 933), and the institutes of Kisrâ, translated from the Arabic under the title of توقیعات or دستور نامهٔ کسری, and printed in Calcutta, 1824 (see Ousely's MSS., No. 467, and Bibliothèque de Sacy, vol. iii, p. 290).

The author describes the same events in six separate pieces, written in different styles of composition. They are as follows:—

1. foll. 94[a]–112[a]; beginning:—

حضرت حکیم علی اطلاق جل جلاله در ازل ازال پیش ازانکه کارکنان
دیوان جلال و جمال الخ *

2. foll. 113[b]–125[a]; beginning:—

چون کاردانی حکمت حضرت پروردگار جل برهانه الخ *

Dated (fol. 125[a]) A.H. 1195

3. foll. 126[b]–136[b]; beginning:—

چون حضرت جنت مکاني براهنموني سوابق لطف جلی الخ *

Dated (fol. 136[b]) Thursday, Jumâdâ II, A.H. 1195.

4. foll. 137[b]–143[b]; beginning:—

چون بفرخندگي اقبال در آمد سیزدهم سال همایون فال الخ *

5. foll. 144[b]–150[b]; beginning:—

چون آفتاب رایت فتح آیة و ماهچهٔ نوای نصرت الخ *

6. foll. 151b–156a; beginning:—

چون حضرت جنت مکاني از منظر همايون حضرت خلافت مرتبت الخ *

Dated (fol. 156a) A.H. 1195.

VI. foll. 157b–162a.

No. 2199.

(نثر جلال طباطبائي)

(NAṢR-I JALÂL ṬABÂṬABÂ'Î.)

A prose-piece by the same Mirzâ Jalâlâ Ṭabâṭabâ'î, which he wrote on the occasion when he was entrusted by Shâh Jahân with the composition of the Pâdishâh Nâmah. For particulars of the Pâdishâh Nâmah by Jalâl see Rieu iii, p. 933.

Beginning:—

چون حضرت بيچون بسابقهٔ لطف جلي و بارقهٔ عنايت ازلي نيک اختری الخ *

VII. foll. 163b–167b.

No. 2200.

خطبهٔ ساقي نامه

KHUṬBAH-I SÂQÎ NÂMAH.

The Khuṭbah or introduction by Jalâl Ṭabâṭabâ'î to the well-known Sâqî Nâmah of Ẓuhûrî (see No. 184 VII).

Beginning:—

پيمانه کشان مصطبهٔ عرفان از سر جوش خمکدهٔ الخ *

VIII. foll. 168b–178a.

No. 2201.

رقعات حزين

RUQA'ÂT-I ḤAZÎN.

Some letters by Ḥazîn.

Beginning:—

يا اسفا على مفارقة حبيب الخ *

IX. foll. 179b–181b.

No. 2202.

خاتمۀ دیوان حزین

KHÂTIMAH-I DÎWÂN-I ḤAZÎN.

The epilogue to Ḥazîn's Dîwân. See No. 407, fol. 114a.

Beginning:—

هان ای دانش شگوفان دیده ور الخ *

The copy, a correct one, is written in beautiful Nasta'lîq with occasional marginal notes towards the beginning.

Dated, in several places, A.H. 1195.

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(9) (Nos. 2203–2210.)

foll. 60; lines 12–15; size 9½ × 6¼; 6½ × 3¾.

A collection of eight treatises.

I. foll. 1b–8b.

No. 2203.

صفیر سیمرغ

ṢAFÎR-I SÎMURG.

A mystico-philosophical tract.

Beginning:—

سپاس واهب حیات را و مبدع موجودات را و درود بر خواجگان رسالت و ایمۀ نبوت الخ *

The author's name is not given in the text, but in the introductory heading the work is ascribed to Shaykh Shihâb ud-Dîn Maqtûl, of whose work the present seems to be an adaptaion.

Shihâb ud-Dîn Abul Futûḥ Yaḥyâ bin Ḥabash Suhrawardî, better known as Shaykh-i Maqtûl and Shihâb ud-Dîn Maqtûl شهاب الدین ابو الفتوح یحیی بن حبش سهروردی المعروف به شیخ مقتول و شهاب الدین مقتول, was a philosopher and a scholar of great reputation. According to Mir'ât ul-Asrâr, fol. 311b, he was the sister's son of the celebrated Shihâb ud-Dîn 'Umar Suhrawardî (d. A.H. 632 = A.D. 1234), the

author of the well-known Arabic work 'Awârif ul-Ma'ârif (see No. 1358). He studied philosophy and the principles of jurisprudence under Shaykh Majd ud-Dîn ul-Jîlî, the teacher of the well-known philosopher Fakhr ud-Dîn Râzi (*d.* A.H. 606=A.D. 1209). It is said that he was the first man of his time in the philosophical sciences. He was suspected of disbelieving in God, and was charged with heresy by the jurors of Aleppo, who issued a *Fatwâ* for his execution. He was accordingly put to death by Malik uẓ-Ẓâhir, by order of his father Ṣalâḥ ud-Dîn. This took place in the castle of Aleppo on the 5th of Rajab, A.H. 587=A.D. 1191. See Ibn-i Khallikân, IV, pp. 153–158. See also Mir'ât ul-Janân, foll. 354b–355b; Brock., i, p. 437, Ḥâj. Khal., vol. ii, p. 419; Nafaḥât, p. 683; etc. etc. Other dates of his death, given by some biographers, are A.H. 586 = A.D. 1190 (this is accepted by Mujmal-i Faṣîḥî, fol. 172b), and A.H. 588=A.D. 1192, but see Ibn-i Khallikân, *loc. cit.*, who authoritatively rejects both those dates. The statement found in the Bûhâr Lib. Cat., vol. ii, p. 137, that Yahyâ bin Ḥabash flourished between A.H. 548–561 = A.D. 1153–1165 (for which no authority is given), is misleading.

He is the author of several works, such as نفحات في اصول الفقه - تلويحات - حكمت الاشراق - رسالة غربة الغربية - كتاب الهياكل, etc.

The tract is divided into two *Qism*, each consisting of three *Faṣl*.

In the colophon (fol. 8b), dated Tuesday, 11 Dulḥijjah, A.H. 1238, the scribe امداد علي says that he transcribed the copy by the order of Nawwâb Nûr ul-Ḥasan Khân Bahâdur.

II foll. 9a–16b.

No. 2204.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF).

Another mystical tract, containing a Persian interpretation of the sayings and actions of the celebrated mystic Ḥallâj (*d.* A.H. 309=A.D. 921).

Beginning:—

مدد تائید الهي از کار و اندیشهٔ منعم و مخدوم امیر اسفهسالار عالم الخ *

The translator does not reveal his name, but says that he was asked by his patron Bahâ ud-Dîn to render into Persian the sayings of Ḥallâj.

Foll. 12ᵇ–15ᵃ (margin) contain a short dissertation written in refutation of the above-mentioned tract.

Dated, fol. 16ᵇ, Saturday, 5 Ṣafar, A.H. 1239.

III. foll. 17ᵃ–25ᵃ.

No. 2205.

مونس العشاق

MÛNIS UL-'USHSHÂQ.

Another mystical tract, ascribed in the heading to the same Shihâb ud-Dîn Maqtûl.

Beginning:—

نحن نقص عليک احسن القصص بما اوحينا اليک *

IV. foll. 25ᵇ–31ᵃ.

No. 2206.

بيان آواز پر جبرئيل

BAYÂN-I ÂWÂZ-I PAR-I JABRA'ÎL.

Another mystical tract, said to be the composition of the same Shihâb ud-Dîn Maqtûl.

Beginning:—

تقديس بی نهايت حضرت قيوميت را سزاوار است الخ *

Dated, fol. 31ᵃ, Dulhijjah, A.H. 1238.

V. foll. 32ᵃ–45ᵃ.

No. 2207.

قصيدهٔ ابو الهشيم

QAṢÎDAH-I ABUL HASHÎM.

A Persian Qaṣidah, ending in the letter ر, with comments and explanation.

Beginning :—

یکیست صورت هر نوع را و نیست دگر
چرا که هیئات هر صورتی بود بسیار

There is no preface to the work, and neither author's name, nor title of the work, is given in the text. In a heading, written in red, it is designated thus :—

قصیدهٔ ابو الهشیم مع شرح در بعضی سوالات حکمي و اجوبهٔ آن *

The arrangement is that one or two, and sometimes three verses of the Qaṣîdah are taken in the form of a question, introduced by the word سوال. This is followed by جواب, or the answer, containing an explanation of the same. The discourse relates to logical, psychological, and metaphysical questions.

Dated, fol. 45^b, Monday, 23 Muḥarram, A.H. 1239.

VI. foll. 45^b–52^b.

No. 2208.

منطق الطیور

MANṬIQ UṬ-ṬUYÛR.

A mystical tract, without the author's name; beginning :—

حمد مالک ملکي را که ملک هر دو جهان در تصرف اوست الخ *

In the heading it is designated thus : رساله في منطق الطیور اخترعها الشیخ الروماني قدس سره.

VII. foll. 53^a–57^a.

No. 2209.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

Another mystical tract, designated in the heading.

الرسالة الشریفه اللطیفة المرموزة الّتي ابدعها و اخترعها الشیخ العارف سره *

Beginning :—

روزی با جماعتی از صوفیان در خانقاهی نشسته بودم الخ *

Dated, fol. 57ª, 8 Muḥarram, A.H. 1238.

VIII. foll. 58ª–60ᵇ.

No. 2210.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

A treatise showing the superiority of Auliyâ (saints) over prophets, without title or author's name.

Beginning :—

الحمد لله و سلامه علی عباده الذین و صلوا الی مقام المحمود و المحل الا اعلی الخ *

The author bases his arguments on the hypothesis that the concerns of a *Wali* is with God and those of a prophet with men.

This tract, the last in the volume, is written by ابو القاسم ساسانی in ordinary Ta'lîq, and is dated A.H. 1242. The other treatises, written in fair Nîm-Shikastah, are by امداد علی.

(10) (Nos. 2211–2218.)

foll. 71 : lines 18–21 : size 9¼ × 6¼ ; 7 × 4¼.

A collection of eight treatises.

I. foll. 1ª–9ª.

No. 2211.

منتخب شرح زنجانی

MUNTAKHAB-I SHARḤ-I ZANJÂNÎ.

An abridgement of a commentary on 'Izz ud-Dîn 'Abd ul-Wahhâb bin Ibrâhîm uz-Zanjânî's (*d.* after A.H. 655=A.D. 1257) treatise on inflexion known as العزّی.

The name of the commentator is not given and the treatise begins at once with the commentary, thus :—

بدانکه مصنف حمد نگفت با وجودیکه بایراد تسمیه و حمد در هر کار ذیشان خبر وارد است الخ *

For the Arabic original and its various commentaries see Ḥâj. Khal., vol. iv, pp. 208–210. See also Loth, Arab. Cat., No. 955; Brit. Mus. Sup. No. 957; etc. It was published by Raymundus, Rome, 1610; and printed at Constantinople, A.H. 1236.

II. foll. 9a–22b.

No. 2212.

دستور المبتدی

DASTÛR UL-MUBTADÎ.

Ṣafî bin Naṣîr's well-known treatise on the laws of the permutation of Arabic irregular verbs. See Nos. 787, 1471, etc.

Beginning:—

الحمد لله الذی یصرف الاحوال الخ *

III. foll. 23a–29b.

No. 2213.

(رسالهٔ صرف)

RISÂLAH-I ṢARF.

An anonymous treatise, similar to the زبدة الصرف (see No. 1468), dealing with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto.

Beginning:—

الحمد لله رب العالمین .... بدان ...... که جملهٔ اسماء و افعال برچهار گونه است صحیح و مهموز و معتل و مضاعف الخ *

foll. 30a–31b, a fragment of a commentary on some grammatical tract.

IV. foll. 33ᵇ–37ᵇ.

No. 2214.

رسالهٔ تجوید

RISÂLAH-I TAJWÎD.

A tract on the correct pronunciation of words.

Author: Ḥâfiẓ Ġulâm Muṣṭafâ حافظ غلام مصطفی.

Beginning:—

الحمد لله العلی العظیم الذی نزل الکتاب علی رسوله الکریم الخ *

In the preface the author says that without having a knowledge of orthoepy, it is a sin to read the Qurân, as well as to say the daily prayers.

V. foll. 38ᵃ–43ᵇ.

No. 2215.

رسالهٔ تجوید

RISÂLAH-I TAJWÎD.

A versified tract on the same subject.

Author: 'Abd Ullah B. Aḥmad Bâyazîd ul-Kultânî عبد الله ابن احمد بایزید الکلتانی.

Beginning:—

الحمد لله الذی فضل العلم فی الاعصار و اصلح امور الخ *

The tract begins with a short prose preface in Arabic in which the author, who says that he was blind (ضریر), gives us to understand that some of his pupils, who were engaged in learning the Qurân by heart, and were interested in orthoepy, requested him to compose a versified tract in Persian on that subject. Hence the composition.

VI. foll. 44ª–47ᵇ.

No. 2216.

تعلیقات زبدة الصرف

TA'LÎQÂT-I ZUBDAT UṢ-ṢARF.

Explanatory notes on the well-known grammatical tract Zubdat uṣ-Ṣarf (see No. 1468). The author of these notes is not mentioned, and the tract begins at once without any preface, thus:—

قوله غیر معتل غیر چیز دیگر و مغایر معتل الخ *

VII. foll. 48ª–49ᵇ.

No. 2217.

صیغهای جوان موئی

ṢÎĠAHÂ-I JAWÂN MÛ'Î.

Explanatory notes on the grammatical tract Jawân Mû'î (see No. 1494).

Beginning without any preface:—

قولین جمع مونث غایب از باب مفاعلة الخ *

VIII. foll. 49ᵇ–71ᵇ.

Arabic.

No. 2218.

شرح عوامل

SHARḤ-I 'AWÂMIL.

An Arabic commentary on 'Abd ul-Qâhir Jurjânî's well-known treatise Mi'at 'Âmil or عوامل (see No. 1490).

Neither the name of the commentator nor the title of the commentary is given in the work. It begins at once with the commentary, thus:—

اعلم ان المصنف لم یفتتح بسالة الخ *

All the treatises are written in ordinary Ta'lîq by one scribe. Occasional marginal notes.

Not dated; 19th century.

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(11) (Nos. 2219–2225.)

foll. 251; lines 12–14; size 7¾ × 4½; 5½ × 2½.

A collection of seven treatises.

I. foll. 1–52ᵃ.

No. 2219.

وقائع

WAQÂ'I'.

The popular satirical account of the siege of Ḥaydarâbâd, by Ni'mat Khân 'Âlî. See Nos. 370–iv; 371–(fol. 272ᵃ); 878–vi; 1098–xviii(c); 2194; etc.

Beginning:—

دمی که مدرس کشاف الخ *

The dates marked here are Rajab 14–15, 17; Sha'bân 14, 17, 18, 21; Ramaḍân 8.

Dated (fol. 52ᵃ) Ṣafar, A.H. 1273.

Scribe: عبد العليم.

II. foll. 54ᵃ–64ᵇ.

No. 2220.

هجويات

HAJWIYÂT.

Satirical writings of Ni'mat Khân.

Satires on physicians, beginning as in Nos. 878–iii-iv: 2196.

A satirical Qiṣṣ'ah on the marriage of Kâmgâr Khân which, according to a chronogram, took place in A.H. 1099=A.D. 1687; beginning on fol. 59ᵇ:—

کد خدا شد بار دیگر خلق والا منزلت الخ *

A commentary on this Qiṭ'ah, by Sayyid Muḥammad Wâlih Mûsawî, is noticed in Âṣaf. Lib. Cat., vol. ii, p. 1722.

The above is followed by a prose-piece relating to the same event; some Ruqa'ât, and a few select verses from Ni'mat Khân's Dîwân.

III. foll. 65ᵃ–89ᵃ.

No. 2221.

مضحکات

MUḌḤIKÂT.

Humorous sayings of Ni'mat Khân, mostly in the forms of stories and tales.

Beginning :—

* مردی با دوکانه زن خود که میان هر دو چون دو رکعت نماز الخ *

IV. foll. 93ᵃ–154ᵇ.

No. 2222.

دستور شگرف

DASTÛR-I SHIGARF.

A treatise on the art of prose and poetical compositions, dealing with rhetoric, figurative speeches, poetical figures, etc. etc., illustrated by copious examples in prose and verse.

Author: Bhûpat Râi بهوپت رای.

Beginning :—

* ای از تو بر اهل صنعت آمد تحقیق *

For other copies see Rieu iii, p. 1043; Ethé, Ind. Office Lib. Cat., Nos. 2138-2139; As. Soc. Bengal, Nos. 406-407. See also Âṣaf. Lib. Cat., vol. i, p. 164.

The latest authority quoted by the author is Ẓuhûrî (*d.* A.H. 1025=A.D. 1616), see fol. 154ᵃ.

V. foll. 156b–212a.

No. 2223.

جواهر العلوم

JAWÂHIR UL-‘ULÛM.

A tract on Persian prosody and poetical figures.

Author: Sayyid Khwâjah Qâsim ‘Alî Khân سید خواجه قاسم علی خان.

Beginning:—

الحمد لله الذی علم بالقلم و علم الانسان مالم یعلم الخ *

The work consists of a *Muqaddimah* and two *Jauhar*, as follows:—

Muqaddimah, fol. 156b: مقدمه در بیان علم ادب و ماهیت و موضوع علم.

Jauhar I, fol. 158a, in nine *‘Arḍ*: جوهر اول در معارف ضروریه سخن.

Jauhar II, fol. 193a, in nine (in the beginning eight) *‘Arḍ*: جوهر دوم در معارف خجسة (؟) سخن.

The latest authority quoted by the author is Ni‘mat Khân ‘Âlî (*d.* A.H. 1121=A.D. 1709), see fol. 209a.

VI. foll. 213a–221a.

No. 2224.

مفتاح الفواید

MIFTÂḤ UL-FAWÂ’ID.

A grammatical tract treating of اسم - فعل and حرف.

Author: Khwâjah Ma‘rûf bin Khwâjah Mûsâ خواجه معروف بن خواجه موسی.

Beginning:—

الحمد لله رب العالمین .... اما بعد میگوید خواجه معروف بن خواجه موسی که چون مبتدیانرا الخ *

The tract is divided into three *Maqâlah*, as follows:—

Maqâlah I, fol. 213a: مقاله اول در بیان اسم

Maqâlah II, fol. 219b: مقاله دوم در بیان فعل

Maqâlah III, fol. 220a: مقاله سوم در بیان حرف

Dated (fol. 221a) 8 Rabî‘ II, A.H. 1272.

VII. foll. 222a–251b.

No. 2225.

رسالۂ عبد الواسع

RISÂLAH-I 'ABD UL-WÂSI'.

A treatise on the art of prose and poetical compositions.

Author: 'Abd ul-Wâsi' Hânsawî عبد الواسع هانسوی.

Beginning:—

رب اغفر و ارحم و انت خیر الراحمین الخ *

The author has been mentioned in connection with his Hindî-Persian dictionary (see No. 837).

In the preface 'Abd ul-Wâsi' says that he wrote this tract at the request of his friends, dividing it into a *Muqaddimah* (fol. 222a), three *Bâb* (foll. 223b, 233a, 239b, respectively), and a *Khâtimah* (fol. 250a).

See Âṣaf. Lib. Cat., vol. i, p. 164.

Lithographed, Kânpûr, A.H. 1280.

Dated 28 Jumâdâ I, A.H. 1271.

All the treatises are written in ordinary Ta'lîq, by one and the same scribe.

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(12) (Nos. 2226–2232.)

foll. 337; lines 19; size $11 \times 6\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

A collection of six controversial works and a treatise on Ṣûfism.

I. foll. 1b–20b.

No. 2226.

حق المبین

ḤAQQ UL-MUBÎN.

A copy of Rashîd ud-Dîn's Ḥaqq ul-Mubîn. See No. 1625.

Beginning:—

الحمد لله الذی جعل الخ *

II. foll. 21b–31a.

No. 2227.

رد عقیدۂ حسام

RADD-I 'AQÎDAH-I ḤUSÂM.

Rashîd ud-Dîn's refutation of Dildâr 'Alî's Ḥusâm. See No. 1626.

Beginning:—

قولہ هذا مما یکذب الخ *

III. foll. 31a–36a.

No. 2228.

رد صوارم

RADD-I ṢAWÂRIM.

A copy of Radd-i Ṣawârim. See No. 1627.

Beginning without any mark of separation from the preceding tract:—

بیحیائی و خیرگی ناصب عداوت اهلبیت الخ *

IV. foll. 36a–60a.

No. 2229.

(مکتوبات)

(MAKTÛBÂT.)

Letters written to Sayyid Dildâr 'Alî in refutation of his Ṣawârim, Ḥusâm and Ḍulfaqâr, and his reply to them. See No. 1628.

Beginning:—

بر رای بیضا ضیا مخفی نماند الخ *

V. foll. 60a–155b.

No. 2230.

جواب نزهة

JAWÂB-I NUZHAT.

Rashîd ud-Dîn's refutation of Mirzâ Muḥammad's Nuzhat. See No. 1629.

Beginning :—

الحمد لله العلى الاعلى الخ *

VI. foll. 156a–158b.

No. 2231.

(رسالة تصوف)

(RISÂLAH-I TAṢAWWUF.)

An anonymous Ṣûfic tract, agreeing with No. 1630.

Beginning :—

الحمد لله الذى هدانا بوسيلة النبي المختار الخ *

VII. foll. 159a–337a.

No. 2232.

صولت غضنفريه

ṢAULAT-I ĠAḌANFARÎYAH.

Rashîd ud-Dîn's denunciation of the Shî'ite custom of 'temporary marriage'. See Nos. 1335-1336 and 1631.

Beginning :—

الحمد لله الذي انزل الكتاب الخ *

Written in fair Ta'lîq.
Not dated; 19th century.

(13) (Nos. 2233–2238.)

foll. 155; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

An exceedingly valuable and interesting volume containing a collection of six treatises all due to the authorship of the great Indian prolific writer Shaykh 'Abd ul-Ḥaq Dihlawî (*d.* A.H. 1052=A.D. 1642). All these treatises were revised and corrected by the author, whose autograph note appears on the title-page.

The author has been repeatedly mentioned in this Catalogue.

I. foll. 1b–49b.

No. 2233.

مرج البحرين

MARAJ UL-BAHRAYN.

The work has been noticed under No. 1618.

Beginning:—

الحمد لله رب العالمين الخ *

II. foll. 50b–59a.

No. 2234.

تحصيل الكمال الابدي

TAHSÎL UL-KAMÂL UL-ABADÎ.

A mystical tract on the 'Life of resignation and content', as observed by the Prophet, the Sahâbîs and others.

Beginning:—

اللهم وفقنا لسلوك طريق الاتباع و جنبنا عن الزيغ و الزلل و الابتداع الخ *

It would appear from the preface that 'Abd ul-Ḥaq translated this treatise from the Arabic original of Aḥmad bin Ibrâhîm ul-Wâsiṭî ul-Ḥizâmî, who, with his full name Aḥmad bin Ibrâhîm bin 'Abd ur-Raḥmân ul-Wâsiṭî ul-Ḥanbalî 'Imâd ud-Dîn Abul 'Abbâs bin ul-'Ârif ul-Ḥizâmî, was born in A.H. 640=A.D. 1242 and died A.H. 711=A.D. 1311 (see Brock., ii, p. 162, where some of his works are noticed. See also Berlin, Nos. 9566 and 9567).

The full title of the work is تحصيل الكمال الابدي باختيار الفقر المحمدي.

III. foll. 60b–75a.

No. 2235.

قرع الاسماع

QAR' UL-ASMÂ'.

A legal discussion on the difference of opinion in respect of song and music generally prevalent among some classes of Ṣûfîs and Darwîshes.

Beginning:—

اللهم باسمک ابتدی و بک اعتصم مسئلهٔ سماع نزد مشایخ طریقت قدس الله اسرارهم الخ *

The full title of the work is قرع الاسماع باختلاف اقوال المشایخ و احوالهم من السماع.

The author mentions legal opinions in respect of song and music, and points out the difference of opinion among the Ṣûfis on this question.

IV. foll. 77b–109b.

No. 2236.

تسلّیة المصاب

TASALLIYAT UL-MAṢÂB.

A treatise on the fruits of patience and endurance under adverse circumstances.

Beginning:—

منت مر خدایرا عز و علا بر نعمتهای وی درونی و برونی و شکر بدرگاه رحمت وی الخ *

The full title of the work is تسلّیة المصاب لنیل الاجر و الثواب.

V. foll. 110ᵇ–117ᵃ.

No. 2237.

ایراد العبارات الفصیحة

ÎRÂD UL-'IBÂRÂT UL-FAṢÎḤAH.

An explanation of the popular Ḥadîṣ الدین النصیحة.

Beginning :—

قال رسول الله صلی الله علیه و سلم الدین النصیحة الخ *

The full title of the work is ایراد العبارات الفصیحة في شرح قول علیه السلام الدین النصیحة.

VI. foll. 118ᵇ–155ᵃ.

No. 2238.

ایصال المرید الی المراد

ÎṢÂL UL-MURÎD IL-AL-MURÂD.

A treatise on the rules and regulations of prayers and invocations (اوراد و اذکار).

Beginning :—

الحمد لله الذی جعل الاوراد وسیلة الی نزول الواردات و سببا لرفع الدرجات الخ *

In the preface the author says that the tract deals especially with those rules and regulations that were personally observed by him, and that they were taken from the practice of the Qâdirî order of the Ṣûfis, to which he himself belonged, as well as from other sources.

The work, with its full title ایصال المرید الی المراد في بیان قواعد الاحزاب و الاوراد, consists of thirty *Faṣl*.

The following autograph note of the author appears on the title-page :—

هذه سبع رسائل تالیف الفقیر الحقیر اضعف عباد الله القوي عبد الحق ابن سیف الدین الدهلوي عفی عنهما *

After the above note the author, in his own handwriting, gives a list of seven treatises, as included in the volume. One of

these, entitled تکمیل الایمان و تقویة الایقان, is, however, wanting, and in respect of this the author notes thus: 'At present it is not extant in this volume': این نسخه درین مجموعه بالفعل داخل نیست.

The assertion that the above notes and the list of the treatises are in the handwriting of the author, is supported by a contemporary note of one Mu'în ud-Dîn Aḥmad, an Amîr of Shâh Jahân's time. In this note, dated A.H. 1050=A.D. 1640, Mu'în says that, when he was appointed the Bakhshî and chronicler of Ajmîr by Shâh Jahân, he happened to visit Dihlî, where he purchased these treatises from a book-seller. As he had an earnest longing for studying the compositions of Shaykh 'Abd ul-Ḥaq, he was highly pleased with 'this unexpected wealth', and that very day he went to the Shaykh and showed him the treatises. It then became clear to him that all the treatises were corrected by the Shaykh himself, and that the account of the treatises given on the title-page was also in his handwriting. Mu'în then adds: 'The possession of these filled me with joy and ecstasy'.

The note runs thus:—

کمترین بندگان معین الدین احمد را هنگامیکه بندگان حضرت صاحبقرانی بخدمت بخشیگری و واقعه نویسی اجمیر سرافراز فرموده بودند عبور بدار الملک دهلي واقع شد و از صحاف این رسائل ابتیاع نمود و چون شوق تمام بمطالعهٔ مصنفات حقایق آگاه شیخ عبد الحق داشت ورود این نعمت غیر مترقب را مغتنم دانسته همانروز بخدمت شیخ مذکور سلمه الله تعالی رفته رسایل بایشان نمود - ظاهر شد که همگي این رسائل تصحیح بخط شریف ایشان یافته اند و انچه بر پشت کتاب تفصیل رسالها مرقوم گشته نیز خط ایشانست - فسرت و ابتهجت بتملکها سنه ۱۰۵۰ هجری نبوي *

Corrections and marginal notes by the author are found in many places. There are also some other marginal notes due to a later hand.

All the treatises are written in fair Nasta'lîq by one scribe, who gives his name as گدائی at the end of the last treatise.

Dated 9 Jumâdâ I, A.H. 1015.

(14) (Nos. 2239–2244.)

foll. 147; lines 15–17; size 9¾ × 6¼; 7 × 4.

A collection of six treatises as follows:

I. foll. 1ᵃ–27ᵇ.

No. 2239.

(رسالۀ نجوم)

(RISÂLAH-I NUJÛM.)

A fragment of an astrological work, treating of the positions and motions of the planets, and their influence on human and terrestrial affairs.

The planets are represented by diagrams.

It is impossible to say how many folios are missing from the beginning and end, as well as from other places of the treatise.

It opens abruptly thus:—

ایها السید المبارکت الرّطبة المعتدلت اللطیفة الفطرة الحسنة الخ *

II. foll. 28ᵇ–33ᵇ.

No. 2240.

نسخۀ تواریخ

NUSKHAH-I TAWÂRÎKH.

A short account of the Persian invasions of India from the earliest times to Tîmûr, without title or author's name.

Beginning:—

موافق سیر معتبرۀ دفعاتی که لشکر ایران بسند و هند در آمده در این مقام به ایجاز و اختصار الخ *

1. Invasion by Gurshâsp in the time of Mahârâj bin Kishan bin Yûrab
2. By Sâm bin Narîmân in the time of Kesû Râj, son of Mahârâj.
3. By Rustam in the time of Fîrûz Râi, son of Kesû.
4. By Alexander in the time of Fûr فور.
5. By Ardshîr in the time of Jûnah, sister of Fûr.
6. By Bahrâm Gûr in the time of Bâsdeo.

7. By order of Nûs̲h̲îrwân in the time of Partâb C̲h̲and.

8. By Alaptigîn who led several invasions against the Râjâs of that time.

9. By Subuktigîn and Maḥmûd against Jaipâl and others.

10. By Bahrâm bin Mas'ûd bin Ibrâhîm Ġaznawî.

11. By S̲h̲ihâb ud-Dîn Muḥammad Ġûrî in the time of Pithaurâ and others.

12. By Tîmûr.

The treatise suddenly breaks off in the beginning of the account of Tîmûr's invasion with the following words:—

سلطان محمود بن محمود فیروز شاه که در دهلي والي بود عزم رزم او کرده .... *

The author does not quote any authority for his narrative, and the authenticity of his statements is doubtful.

The first treatise is written in fair and the second in good Nasta'lîq.

Not dated; 18th century.

III. foll. 35b–39a.

No. 2241.

(رسالۀ موسیقی)

(RISÂLAH-I MÛSÎQÎ.)

A short tract on music.

Author: Muḥammad 'Alî محمد علي.

Beginning:—

حمد و سپاس و ستایش مر خدایرا ست که لازم بر هر شي الخ *

The author, who gives out his name as محمد علي in a verse on fol. 36a, says that he wrote this tract at the request of a nobleman named Mahdî. Later on he says that the present tract is a selection from the treatise of 'Abd ul-Qâdîr.

The tract consists of the following six *Bâb*:—

باب اول در آوازه *

باب دوم در مقامات *

باب سوم در شعبه *

باب چهارم در گوشه *

باب پنجم در ترانه *

باب ششم در اصول ضرب *

Written in ordinary Ta'lîq.
Not dated; 19th century.

IV. foll. 40ᵇ-50ᵇ.

Arabic.

No. 2242.

(رسالهٔ رمل)

(RISÂLAH-I RAML.)

An Arabic treatise on geomancy, with an interlinear paraphrase in Persian, without the author's name.

Beginning :—

باب اجتماع القبض الداخل .... اذا اجتمع القبض الداخل

مع القبض .... يدلان الخ *

The treatise seems to be a portion of a larger work.

V. foll. 52ᵇ-127ᵇ.

No. 2243.

تبيان المرام

TIBYÂN UL-MARÂM.

A treatise upholding the opinion that the recitation of the first Sûrah of the Qurân (الفاتحة) behind the Imâm at the time of the daily congregational prayers is unlawful, written in refutation of the belief that the recitation is lawful.

Author: Muḥammad Mu'în Lakhnawî محمد معين لكهنوي.

Beginning :—

الحمد لله كما هو اهله و الصلوة و السلام كما *

The latest authority quoted by the author is Shâh 'Abd ul 'Azîz Dihlawî, who died in A.H. 1239=A.D. 1823 (see fol. 120[a]).

In a note on fol. 128[a] the author says that he sent this treatise to the great scholar Muḥammad Ḥaydar for opinion, and that he, after highly praising it, assigned two titles to it, viz. (1) براهين قاطعه في عدم قراة الفاتحه and (2) فصل الخطاب في عدم قراة ام الكتاب.

There are several notes by others in praise of the work.

The full title of the work, given at the beginning, is تبيان المرام من عدم القراة خلف الامام.

Written in ordinary Ta'liq.

Not dated; 19th century.

VI. foll. 130[a]-147[b].

No. 2244.

(رسالۀ صيديه)

(RISÂLAH-I ṢAYDIYAH.)

A treatise on legal precepts relating to animals as to their being lawful or unlawful to be eaten.

Beginning:—

الحمد لله الذي احل الطيبات و حرم الخبيثات و الصلوة و التحية علي رسوله النع *

According to a note on fol. 51[b] the treatise is a commentary on the Risâlah-i Ṣaydiyah of Nawawî: شرح رسالۀ صديه امام نووي. The name of the commentator is not given.

Nawawî with his full name Muḥyî ud-Dîn Abû Zakarîyâ Yaḥyâ bin Sharaf ul-Ḥizâmî un-Nawawi, better known as Imâm Nawawî محي الدين ابو زكريا يحيى بن شرف الحزامي النووي المعروف بامام نووي, was born in Muḥarram, A.H. 631=A.D. 1233, at Nawâ in Damascus, and died, 24 Rajab, A.H. 676=A.D. 1278. See Brock., i, p. 394, where the works of this great author are enumerated.

The arrangement is that the name of an animal is given first in Arabic, and then its Persian and Hindî equivalents, followed by a short description of the animal and its qualities and characteristics, after which the legal opinion of the four Imâms in respect of its being lawful or unlawful to eat it is given under the word الحكم; then follows the medicinal properties and use of the animal.

The tract is incomplete and breaks off with the words:

همه مرغان الى وقتيكه سفيد نباشد .... *

Written in a careless and hasty Ta'liq with numerous corrections, additions and notes, all of which suggest that the tract is a rough draft of the commentator.

Not dated; 19th century.

The MS. is in a damaged condition.

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(15) (Nos. 2245–2250.)

foll. 324; lines 19; size 12¼×9¼; 9½×6¼.

A collection of the prose and poetical works of Qâsim 'Alî Khân Âfirîdî قاسم علي خان آفريدي.

The earlier portion of the volume contains a useful and interesting history of the Âfirîdî tribe of the Afgân clan, together with a detailed account of the author's ancestors and of himself.

From this account we learn that his grandfather Nîknâm Khân died in A.H. 1145=A.D. 1732 (see fol. 7ᵇ). His father Burhân Khân, a man of learning, died on Tuesday, 17 Jumâdâ I, A.H. 1194=A.D. 1780, at the age of sixty-five (see foll. 11ᵃ, 102ᵇ). While referring to an incident which took place in A.H. 1187=A.D. 1773, the author says that he was four years old at that time. Consequently he must have been born in A.H. 1183=A.D. 1769. This date is confirmed by a versified chronogram on fol. 102ᵇ, in which the more precise date of his birth is given as Monday, 20 Rajab, A.H. 1183=A.D. 1769. Most of his ancestors, who emigrated to India and settled in different places, played important parts in the history of the reigns of Aurangzîb and his successors, while the author himself took an active part in most of the events narrated by him. It would appear from his narrative that he led an unsettled life. He had from time to time some temporary employment until in Dulqa'd, A.H. 1222 (December, 1807), he was appointed Superintendent of the prison-house, Criminal Court, Farrukhâbâd, and later on in Rabî' II, A.H. 1223 (June, 1808), of that of the Civil Court of the same district (see fol. 51ᵇ). On fol. 50ᵇ, the author enumerates his six works (all of which are extant in the present volume), and says that, if time and health permit, he will compose some more.

According to a note on fol. 58ᵃ Âfirîdî died on Monday morning, 15 Jumâdâ I, A.H. 1241=A.D. 1825.

I. foll. 1–58[b].

No. 2245.

رسالۀ آفریدي

RISÂLAH-I ÂFIRÎDÎ.

A genealogical account of the Afġân clan particularly the pedigree of the Âfirîdî tribe.

Beginning:—

حمد وافر مر صانع را سزا ست که اشجار مکونات عالم و مصنوعات الخ *

The author says in the preface that, his ancestors having settled in different parts of India, and having left here many descendants who were totally ignorant of their pedigree, and had to encounter great difficulties in ascertaining the family connections at the time of marriage and on other occasions, and as almost all of them had forgotten their mother-tongue Pushtû, he thought it desirable to write a detailed genealogical account of his ancestors in easy Persian for the guidance and information of his relatives and tribesmen.

It may be remarked that besides the genealogical account of the Âfirîdîs the author narrates all the events connected with his life, and deals at sufficient length with the internal condition of the country in his time, and with all the other historical events, such as wars, treaties, etc. etc., which took place in his time.

He divided the work into twenty-one *Bâb*, which he completed in Jumâdâ I, A.H. 1222=A.D. 1807 (see fol. 51[a]). Subsequently he added one more *Bâb* in A.H. 1225=A.D. 1810 (see fol. 57[b]), and again, after fourteen years, added one more. This last one was completed in A.H. 1239=A.D. 1823, which is the last date found in that *Bâb* (see fol. 58[a]).

Contents:—

Bâb I. Origin and history of the tribe called سلطان خیل, fol. 2[a].

Bâb II. History of Alif Khân, the great-grandfather of the author. His emigration to India, fol. 3[a].

Bâb III. Children of Fatḥ Khân and Mîr Khân, brothers of the author's grandfather, fol. 5[a].

Bâb IV. Children of Jahân Khân, brother of the author's grandfather, fol. 5[b].

Bâb V. Children of Nikmâm Khân Âfrîdî, the grandfather of the author, fol. 6[b].

Bâb VI. Death of the author's grandfather and father and other connected events; history of Nawwâb Aḥmad Khân Bahâdur Ġâlib Jang and Nawwâb Muẓaffar Jang, fol. 7[a].

Bâb VII. Author's life immediately after the death of his father; his benefactors Muḥammad Sa'îd Khân and 'Abdur Raḥmân Khân Qandahârî, fol. 11[a].

Bâb VIII. Dissension in the *risâlah* of Muḥammad Sa'îd Khân Qandahârî; the author joins the *risâlah* of Mirzâ 'Aṭâ Beg Khân but returns again to the *risâlah* of Muḥammad Sa'îd Khân; arrival of 'Abd ur-Raḥmân Khân from the Deccan, fol. 12[a].

Bâb IX. The author and his family settle in Farrukhâbâd; history of Nawwâb Sa'âdat 'Alî Khân; terms of the agreement between the Nawwâb and the English, fol. 13[b].

Bâb X. History of Nawwâb Wazîr 'Alî Khân Bahâdur who after killing Mr. Cherry seeks shelter from the Râjah of Jaipûr (Partâb Singh), who arrests him and makes him over to the English; his trial at Calcutta, fol. 16[b].

Bâb XI. Nawwâb Sa'âdat 'Alî Khân raised to the *masnad*; terms of his treaty with the English; the author's resignation of the service and his journey to Sûrat, his visit to Âgrah, history of the Tâj, etc. etc., fol 18[a].

Bâb XII. Account of Burhânpûr and the fort of Asîr; continuation of the author's journey to Sûrat; account of the fort of Barbar, etc., fol. 26[a].

Bâb XIII. The author's arrival at the Court of Mahârâjah Jaswant Râo Holkar from whom he receives *Khil'at* and rewards; other connected events, fol. 29[b].

Bâb XIV. The author's resignation of the service of the Mahârâjah; release of Khândî Râo, the brother's son of the Mahârâjah; defeat of Daulat Râo Sindhiyah and Raghûjî Bhonslah by the English at Khandîs, fol. 31[b].

Bâb XV. Account of Nawwâb Amîr Khân Bahâdur and his troops; his title, fol. 33[a].

Bâb XVI. The author's service under Amîr Khân; he meets Holkar's troops with Amânat Khân; account of the battle between Holkar and the English and the defeat of the latter; the author's return to his home at Farrukhâbâd, fol. 35[b].

Bâb XVII. The author's journey to Mâlwah where he joins Nawwâb Amîr Khân; the Nawwâb meets Holkar at Bharatpûr, fol. 38ᵃ.

Bâb XVIII. Defeat of Amîr Khân by the English at Afḍal Garh; the author's return to Farrukhâbâd, fol. 39ᵇ.

Bâb XIX. Treaty between the English and the Mahârâjahs Jaswant Râo Holkar, Daulat Râo Sindhiyah and Raghûjî Bhonslah; terms of the treaty, fol. 41ᵃ.

Bâb XX. The author's service under Mîr Ja'far Masîḥ, fol. 46ᵇ.

Bâb XXI. Account of the author's relatives who were alive at the time of writing this work, fol. 49ᵃ.

Bâb XXII. Account of the death of the author's brother A'ẓam 'Alî Khân; comments on Ṣûfism, fol. 51ᵃ.

Bâb XXIII. This *Bâb*, which the author added fourteen years after the completion of the twenty-second *Bâb*, contains an account of the author's relatives about whom he had meanwhile collected information, fol. 57ᵇ.

II. foll. 60ᵇ–71ᵃ.

No. 2246.

شفاعت آفریدي

SHIFÂ'AT-I ÂFIRÎDÎ.

Persian Qaṣîdahs and Gazals, forty-one in all, in praise of the Prophet, the Imâms and eminent Shaykhs, without any order.

Beginning:—

نیست در هیچ جا مکان الله
همه جا اوست باز آن الله

III. foll. 72ᵇ–178ᵃ.

No. 2247.

دیوان هندي

DÎWÂN-I HINDÎ.

The Hindi Dîwân of Âfirîdî, consisting of Gazals in alphabetical order, intermixed with some Persian Gazals.

Beginning :—

کرتا هون سدا شکر ادا پاک خدا کا الخ *

According to the concluding verse the Dîwân was completed in Rajab, A.H. 1216=A.D. 1801, for which year the word غیور forms a chronogram.

IV. foll. 179ᵇ–207ᵃ.

No. 2248.

افریدي نامه

ÂFIRÎDÎ NÂMAH.

A vocabulary of Persian, Pu<u>sh</u>tû, Ka<u>sh</u>mîrî, English and Hindî words.

Beginning :—

آفریدی - پیدا کری - پیدا کرمتہ - کری ایند - پیدا کیا هی *

V. foll. 208ᵇ–320ᵇ.

No. 2249.

دیوان پشتو

DÎWÂN-I PU<u>SH</u>TÛ.

Âfirîdî's Pu<u>sh</u>tû Dîwan, arranged in alphabetical order.

Beginning :—

حق مالک دد و جهان دی رب شما الخ *

VI. foll. 320ᵇ–324ᵇ.

No. 2250.

خواب نامه

<u>KH</u>WÂB NÂMAH.

'The Book of Dreams,' in Pu<u>sh</u>tû, consisting of poems in the form of Mustazâd.

Beginning:—

تاسی آوری مومنان اهل دین الخ *

The author adopts the *takhalluṣ* both of Qâsim Alî and Âfiridî also Afrîdî.

The MS., written in ordinary Ta'lîq, contains numerous additions and marginal notes written in the same hand as the text. The seal of the auther bearing the inscription قاسم علي خان افريدي, and dated A.H. 1191, is found in several placos. Most probably the MS. is an autograph copy of the author.

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(16) (Nos. 2251–2256.)

foll. 63; lines 14; size $8\frac{1}{2} \times 5$; 6×3.

A collection of six poetical tracts.

I. foll. 1b-2a.

No. 2251.

(رسالهٔ صلوة)

(RISÂLAH-I ṢALÂT.)

A versified legal tract dealing with the fundamentals and principles of faith, purification and prayer, denoted by abbreviations.

Neither the author's name, nor the title of the work, is given in the text.

Beginning:—

ز بنیاد ایمان چو جوئی خبر
کفزرح بدان تا شوی معتبر

There are thirteen verses in all, and the second part of each verse contains the abbreviation. These abbreviations, explained in the following treatise (No. 2252), relate mostly to the principles and observances connected with ablution and the daily prayer.

II. foll. 2b–7b.

No. 2252.

(شرح رسالهٔ صلوٰة)

(SHARH-I RISÂLAH-I SALÂT.)

A versified commentary upon the preceding treatise.
Author: Muhammad Amîn Naqshbandî محمد امین نقشبندی.
The commentary is introduced by a short preface in prose.
Beginning:—

حمد مقیاس و سپاس بیقیاس قدسی اساس نیاز درگاه صانعی الخ *

In the preface the author, referring to the preceding treatise, says that prior to writing this commentary he happened to see the verses of the treatise consisting of mere abbreviations. As these abbreviations were too difficult to be understood, and as at the same time they related to the most important points of Muhammadan law, he thought it necessary to explain them by writing a commentary.

The first abbreviation کنزرح relating to the fundamental principles of faith is explained thus:—

کاف آمد کنایت از کلمه
هست ایمان عبارت از کلمه
نون یعنی نماز آمد فرض
زا ز تو تست بر تو همچون فرض
را بود روزهٔ مه رمضان
حا ز حج است خویش را برسان

III. foll. 8b–17b.

No. 2253.

(رسالهٔ کلام)

(RISÂLAH-I KALÂM.)

A theological tract treating of the existence, unity and attributes of God; the angels, the prophets, fate, destiny, death, the day of resurrection, etc. etc.

The name of the author is not given, but he is probably no other than Muḥammad Amîn, the author of the preceding tract.

Beginning:—

بعد حمد خدا و نعت رسول
بشنو این نکته را بسمع قبول

IV. foll. 17b–37a.

No. 2254.

ضروری

ḌURÛRÎ.

A tract on purification, prayer and fasting, by the same Muḥammad Amîn Naqshbandî.

Beginning:—

حمد حق را که میتواند گفت
دُر وصفش که میتواند سفت

The author's name, امین, appears on fol. 18a as well as in the concluding lines, fol. 37a.

The work consists of three *Kitâb* and a *Khâtimah*, as follows:—

1. كتاب طهور. The Book of Purification, in ten *Bâb*; fol. 19a.
2. كتاب صلوة. The Book of Prayer, in eleven *Bâb*; fol. 23a.
3. كتاب صوم. The Book of Fasting, in four *Bâb*; fol. 33a.

Khâtimah, on legal opinions relating to the new moon that becomes visible on the last day of the Ramaḍân; fol. 36a.

The title of the work, ضروری, and the author's name, امین, appear thus in the concluding lines:—

شکر لله که شد کتاب تمام
چون ضروریست شد ضروری نام
از تو ای قاری مسایل دین
التماس دعاست بهر امین

V. foll. 37b–52a.

No. 2255.

نظم اللآلی

NAZM UL-LA'ÂLÎ.

A tract on theology treating of God; His attributes; the soul; the prophets; Muhammad, his miracles and his ascension to heaven; the Qurân; the early Caliphs and the Ahl-i Bayt; the angels, the *Jinn* and Satan; death; the day of resurrection, etc. etc.

Author: Afdal افضل.

Beginning:—

ابتدا کردم بنام پاک حق

کوست رحمن و رحیم و ما خلق

The name of the author appears thus in a verse at the beginning:—

از دعای خیر قاری یا مجیب

رحم کن بر افضل مسکین غریب

The author seems to be a disciple of Muḥammad Amîn, the author of the preceding treatises, who is introduced here thus:—

قطب عالم حضرت شیخ امین

The date of composition, A.H. 1092=A.D. 1681, is expressed by the title (see fol. 37b):—

نام و تاریخش چو جستم گفت پیر

زود کو نظم اللآلی ای فقیر

VI. foll. 52a–62a.

No. 2256.

اسماء الهی

ASMÂ-I ILÂHÎ.

The ninety names of God.

Beginning:—

ابتدا کردم باسماء خدا

کان نباشد عین ذات و بی خدا

The names, given in verses, are followed by a versified commentary dealing with their peculiarities and effects and with directions for their use.

All the treatises in the volume are written in fair Nasta'lîq by one and the same scribe.

Not dated; 18th century.

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(17) (Nos. 2257–2262.)

foll. 106; lines (different); size 9 × 6½; 7 × 3½.

A collection of six treatises.

I. foll. 1ᵃ–19ᵇ.

No. 2257.

دیباچهٔ دیوان عالی

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to his Dîwân by Ni'mat Khân 'Âlî. See Nos. 370–(I); 878–(II); 1098–(LXVIII); etc.

Beginning as usual:—

عیار افزای نقد سخن الخ *

II. foll. 19ᵇ–72ᵇ.

No. 2258.

وقایع حیدر آباد

WAQÂ'I'-I ḤAYDARÂBÂD.

The popular satirical account of the siege of Ḥaydarâbâd by the same Ni'mat Khân 'Âlî, copies of which have been repeatedly mentioned in this catalogue. See Nos. 370–(IV); 371–(fol. 272ᵃ); 878–(VI); 1098–(LXVIII); etc.

Beginning as usual:—

دمیکه مدرس کشاف صبح الخ *

The colophon, fol. 72b, is dated Tuesday, 29 Shawwâl, A.H. 1222.

The Waqâ'i' is followed by a Qaṣîdah of Ḥâfiẓ in praise of 'Alî, found also in MS. No. 157, fol. 7a; beginning on fol. 73a :—

آن گلبن باغ وفا آن سرو بستان صفا الخ *

III. foll. 74b–78b.

No. 2259.

مخمس طغرا

MUKHAMMAS-I ṬUĠRÂ.

A long *Mukhammas* of sixty-one *Band*, in praise of 'Alî, by Mullâ Ṭuġrâ of Mashhad (*d.c.* A.H. 1078=A.D. 1667), who has been mentioned in connection with his Kulliyât under No. 333, where the present *Mukhammas* is found on fol. 365b (margin).

Beginning :—

حکم از زبان خالق اکبر کند علی منع ستیزهٔ جونی اختر کند علی

آفاق را بمهر مسخر کند علی فرمان برجعت شه خاور کند علی

بی جبرئیل کار پیمبر کند علی

IV. foll. 78b.

No. 2260.

شمس المناقب

SHAMS UL-MANÂQIB.

A long Qaṣîdah of one hundred and fifty-three verses by Mîr Mu'izz ud-Dîn Fiṭrat (*d.* A.H. 1106=A.D. 1694), who has been mentioned in connection with his Dîwân, No. 355, which begins with this very Qaṣîdah.

Beginning :—

شبها ز سوز گریهٔ زارم عجب مدار

در گوش پنبه گر نهد از صبح روزگار

The title شمس المناقب appears thus in the concluding verse :—

شمس المناقبش لقب آمد ز اهل طبع

چون یافت این قصیدهٔ در آفاق اشتهار

The colophon, fol. 84a, is dated 5 Dulqa'd, A.H. 1222.

The above is followed by a Qaṣîdah of 'Urfî, beginning thus :—

شادی عشاق چیست مجلس غم داشتن الخ *

V. foll. 85ᵃ–95ᵃ.

No. 2261.

نان و حلوا

NÂN WA ḤALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî (*d.* A.H. 1030=A.D. 1621). See No. 291.

Beginning with the Arabic preface :—

الحمد لله علی افضاله و الصلوة و السلام علی اشرف الخلایق الخ *

The poem itself begins thus on fol. 85ᵇ :—

ایها اللاهی عن العهد القدیم الخ *

The colophon, fol. 95ᵃ, is dated 14 Ḏulqa'd, A.H. 1222.

VI. foll. 96ᵃ–106ᵇ.

No. 2262.

معراج الخیال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Riḍâ, who adopted the *takhalluṣ* Tajallî, and who died in A.H. 1088=A.D. 1677. See Nos. 1094-(X); 1100-(XII); etc.

Beginning as usual :—

در سرم دیگر همای عشق بار *

The colophon, fol. 106ᵇ, is dated 17 Ḏulqa'd, A.H. 1222.

All the treatises in the volume are written in Nasta'liq by one and the same scribe.

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(18) (Nos. 2263–2267.)

foll. 59; lines 23; size 9¼ × 5; 8 × 3¾.

A collection of five treatises.

1. foll. 1b–30b.

No. 2263.

اورنگ نامه

AURANG NÂMAH.

A history of the first five years of the reign of Aurangzîb, that is to say A.H. 1068–1073 = A.D. 1657–1662.

Author: Mîr 'Askarî 'Âqil Khân Râzî میر عسکری عاقل خان رازی.

Beginning:—

ابو المظفر محی الدین محمد اورنگ زیب بهادر عالمگیر بادشاه غازي آن قطب فلک سلطنت و جهانداری مرکز دائرهٔ عظمت و بختیاری الخ *

The author has already been mentioned in connection with his mystical Masnawî, Muraqqa', under No. 361.

In the subscription the work is called اورنگ نامه. It is variously known as حالات عالمگیری - وقایع عالمگیری - واقعات عالمگیری - ظفر نامهٔ عالمگیری, etc. The work is described in Rieu i, p. 265; comp. ii, p. 699, and iii, pp. 905 and 1083. See also Ethé, Ind. Office Lib. Cat., Nos. 345-346; A.S.B. Cat., No. 159; J. N. Sarkâr, Hist. of Aurangzib, vol. ii, p. 302.

The history is brought down to the illness of Aurangzib and his recovery in Ṣafar, A.H. 1073 = A.D. 1662.

It ends with a short notice of the death and burial of Shâh Jahân, A.H. 1076 = A.D. 1665.

The colophon, dated 17 Sha'bân, the twenty ninth regnal year of Shâh 'Âlam (A.H. 1202 = A.D. 1787), runs thus:—

تمام شد کتاب اورنگ نامه بخط شخصی عقیدت سرای منسکهه رای بتاریخ هفتدهم شهر شعبان المعظم سنه ۲۹ شاه عالم بادشاه غازی بوقت شام تحریر یافت *

II. foll. 31b-41b.

No. 2264.

(پند نامه)

(PAND NÂMAH.)

A mystical tract on the spiritual life and other Ṣûfic matters.

Beginning :—

بدان ای عزیز که راه طالبان جناب احدیت بسه قسم است الخ *

Neither the author's name nor the title of the work is given in the text, but in the colophon the treatise is called پند نامه. The work is based, for the most part, on the sayings of eminent saints, such as, Shiblî, Abû Sa'îd Abul Khayr, Ibrâhîm Adham, 'Abd Ullah Anṣârî, Ḥasan Baṣrî, Niẓâm ud-Dîn Auliyâ, etc. The latest authority quoted by the author is the Tafsîr-i Ḥusayni (see fol. 36a) of Ḥusayn Wâ'iẓ Kâshifî, composed in A.H. 899=A.D. 1494. The author repeatedly refers to a work کشف الاسرار (see foll. 37a, 39b, etc.), under which title more than a dozen works are noticed by Ḥâj. Khal., and it is difficult to say which of these our author means.

III. foll. 41b–46a.

No. 2265.

(مناجات)

(MUNÂJÂT.)

Another mystical tract, without title or author's name.

Beginning :—

هر سو که میبنگرم ظهور تست و بهر ذره که رو می آورم نور تو الخ *

The treatise consists of short invocatory sentences.

IV. foll. 46b-55a.

No. 2266.

گیان مالا

GYÂN MÂLÂ.

A Persian translation of the Hindî work گیان مالا. Translator: 'Abd Ullah عبد الله.

Beginning :—

مناجات بحضرت قادر بیچون بی شبیه و بی نمون که از قطرهٔ آب

عالم گونا گون آراسته *

In the beginning the translator says that he translated the work from a Hindî original گیان مالا for the benefit and information of the general public. He further adds that he gave the title of نصایح الخلایق to his translation. In the colophon, fol. 55ª, the title is given thus :—

تمام شد نسخهٔ گیان مالا که بزبان مبارک سریکشن جیو به ارجن

فرموده بتاریخ بیست و هفتم شعبان سنه ۲۹ تحریر یافت *

The work consists of admonitions delivered by Srî Krishna to Arjûn.

V. foll. 55ᵇ–59ᵇ.

No. 2267.

سوال و جواب لعل داس و دارا شکوه

SUWÂL WA JAWÂB-I LA'L DÂS WA DARÂ SHUKÛH.

A copy of the conversations between La'l Das and Dârâ Shukûh. See No. 1454.

This is only an abstract of the dialogue, and the arrangement here differs from No. 1454.

The present copy begins thus :—

حمد و ثنای بیعد مر ایزد بی همتا وقتی که خواهش آفرینش

داشت *

All the treatises in the volume are written, for the most part diagonally, in Nîm Shikastah by one and the same scribe منسکهه رای in the twenty-ninth regnal year of Shâh 'Âlam. The colophon at the end of the last treatise runs thus :—

بتاریخ غرهٔ رمضان المبارک سنه ۲۹ شاه عالم بادشاه غازی بخط بندهٔ

درگاه منسکهه رای بوقت یک پاس روز باقیمانده در دارالخلافه شاهجهان

آباد قلمی گشت *

(19) (Nos. 2268-2272.)

foll. 60; lines 15-17; size 10×6; 7×3¾.

A collection of the prose and poetical works, entitled مقصد البلاغة Maqṣad ul-Balâġat, of Muḥammad Sa'îd, poetically styled Ḥasrat, of Patna, together with a small tract by Shâh Nûr ul-Ḥaq of the same place. Ḥasrat has already been mentioned in connection with his Kulliyât, noticed under No. 448.

I. foll. 1b-8b.

No. 2268.

غنية المفتقر
ĠUNYAT UL-MUFTAQIR.

Ḥasrat's commentary upon the قصيدهٔ لاميه of Qâḍî 'Abd ul-Muqtadir. The full title of the commentary, given on the title-page, is شرح فارسي قصيدهٔ لاميه عربيه قاضي عبد المقتدر مسمی به غنية المفتقر الی حل لامية عبد المقتدر *

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام علی خير خلقه ....

اما بعد ميگويد فقير هيچمدان محمد سعيد بن واعظ علي الخ *

The author of the Arabic original, Qâḍî 'Abd ul-Muqtadir bin Qâḍî Rukn ud-Dîn ush-Sharîḥî ul-Kindî ud-Dihlawî قاضي عبد المقتدر بن قاضي ركن الدين الشريحی الكندي الدهلوي, was the Khalîfah of Shaykh Naṣîr ud-Dîn Maḥmûd Chirâġ-i Dihlî (*d.* A.H. 757=A.D. 1356) and the teacher of Qâḍî Shihâb ud-Dîn Daulatâbâdi (*d.* A.H. 848=A.D. 1444). He was a scholar and a Ṣûfî of great reputation, particularly well versed in Qaṣidahs and Ġazals. He died on the 26th of Muḥarram, A.H. 791=A.D. 1388. His tomb and that of his father are on the south side of Ḥauḍ-i Shamsî, near the tomb of Khwâjah Quṭb ud-Dîn Bakhtyâr Kâkî (*d.* A.H. 633=A.D. 1235).

The author of the Akhbâr ul-Akhyâr, p. 173, says that the work مناقب الصديقين, written by a follower of 'Abd ul-Muqtadir, and containing an account of the Chishtî Shaykhs, deals with the life, teachings and noble deeds of the Qâḍî. See also Subḥat ul-Marjân (Lib. Copy, fol. 70a).

The commentary itself begins thus on fol. 2a :—

يا سايق الظعن فی الاسحار و الاصل .... بدانکه اين قصيده از بحر بسيط است الخ *

The date of completion of the commentary, given at the end (fol. 8b), is A.H. 1301=A.D. 1883.

II. foll. 9b–13b.

No. 2269.

هفت بند نعتيه

HAFT BAND-I NA'TIYAH.

Seven stanzas in praise of the Prophet, in imitation of the Haft Band of Kâshî (see Nos. 1114–1116), by Hasrat.

Beginning:—

السلام ای اولین مخلوق رب العالمین

السلام ای آخر پیغمبر روی زمین

The date of completion, given at the end (fol. 13a), is Friday, 23 Dulhijjah, A.H. 1300=A.D. 1882.

The Haft Band is followed by some Qasîdahs, Gazals and Rubâ'îs, occupying foll. 14a–24a.

III. foll. 24a–47b.

No. 2270.

تواریخ

TAWÂRÎKH.

Hasrat's chronograms, consisting of *Tarîkhs* on the birth and death of his friends and relatives, and of other events, the dates of which range from A.H. 1287 to 1303=A.D. 1870 to 1885.

The first *Târîkh* is on the death of 'Abd ul-Hakîm of Farangî Mahal (Lucknow), in A.H. 1287=A.D. 1870.

IV. foll. 47b–57a.

No. 2271.

رقعات

RUQA'ÂT.

A collection of letters written by Ḥasrat to his friends, relatives and others, with answers from them. The first letter, written by him to his teacher Muḥammad Salâmat Ullah, begins thus:—

بعز عرض خدام حضرت مرشدي و استاذي ملجائی و ملاذي الخ *

The date of completion of the collection of Ḥasrat's works is expressed by the title مقصد البلاغه, the numerical value of which is (A.H.) 1303=(A.D.) 1885.

The work contains numerous instructions and directions to the printers written on the margin, shewing that the copy was prepared for the press.

Written in fair Nasta'lîq.

Not dated; 19th century.

V. foll. 58b–60b.

No. 2272.

احوال امير عطاء الله

AḤWÂL-I AMÎR 'AṬÂ ULLAH.

A short account of Amîr 'Aṭâ Ullah Ja'farî's emigration to Phulwârî, Patna, by Shâh Nûr ul-Ḥaq; who, according to a statement on the title-page, received it from Tâj ul-'Ârifîn:—

مولفه مولوي شاه نور الحق قدس سره انچه از حضرت تاج العارفين رضي الله عنه شنيده بودند جمع نمودند *

Beginning:—

سبب اقامت و توطن آباء حضرت جدی مرشدی تاج العارفين قدس الله سره العزيز درين قصبه پهلواري الخ *

It would appear from the account given here that on the death of Shâh Fath Ullah Ja'farî, the Khalîfah and successor of Shaykh Nûr ud-Dîn Malik Bâz Parrân a dispute on the question of the

succession arose between his heirs and successors, in consequence of which his eldest son Shâh Sa'd Ullah Ja'farî Zaynabî with his son Amîr 'Aṭâ Ullah left his native place Dihlî, and came to Bengal. Sa'd Ullah was killed by a Zamîndâr during the reign of Sher Shâh, and was buried at Sâlârpûr. 'Aṭâ Ullah then came to Sahsarâm, where he enjoyed high favours from Sher Shâh, who made him his Wazîr. After Sher Shâh's death 'Aṭâ Ullah continued to hold the same post under Salîm Shâh. On the death of Salîm Shâh, his infant son of six months old was raised to the throne, and 'Aṭâ Ullah was appointed his guardian and Wazîr. The infant child was treacherously poisoned by his uncle. Enraged at this base action, 'Aṭâ Ullah joined Humâyûn. From him he received warm favours. At this time 'Aṭâ Ullah, anxious to renounce the world, wanted to have his son Muḥammad Muẓaffar appointed in his place, when the latter died unexpectedly, leaving three sons. Thus afflicted, 'Aṭâ Ullah resigned the Imperial service, and came to Phulwârî, where he settled with his wife and children. Subsequently he served the emperor Akbar for a short time, and when returning home he died on horseback at Muḥibb 'Alîpûr. His wife also died at the same time and they were buried side by side.

The full title of the tract, given on the title-page, is احوال امیر عطاء الله جعفری زینبی پهلواري قدس الله سرّه.

The treatise, written in fair Nasta'lîq, is in the handwriting of Muḥammed Badr ud-Dîn of Phulwârî, grandson of Shâh Nûr ul-Ḥaq, the author. This Badr ud-Dîn, a saint of great sanctity, died on the 15th of Ṣafar, A.H. 1345.

The following note by Badr ud-Dîn appears on the title-page :—

این رساله را به برادر مکرم و معظم جناب مولوي شاه محمد نذیر الحق
صاحب هبه نمودم کسی را ابنده از ورثه این ننگ خاندان دعوی نبود
رقمه ببنانه العبد الضعیف المسکین محمد المدعو ببدر الدین الفلواری عفا
الله عنه و عن اخلافه کما عن اسلافه *

The colophon, dated 9 Rajab, A.H. 1298, runs thus :—

نقل این تذکره بتاریخ نهم رجب روز سه شنبه سنه ۱۲۹۸ هجری
بخط خام بندهٔ مسکین کهترین برادران دین محمد بدر الدین پهلواری
جعفری زینبی عفا الله عنه و عن اخلافه کما عفا عن اسلافه بتمام رسید
مولفهٔ جدی مولوی شاه نور الحق قدس سره *

(20) (Nos. 2273–2276.)

foll. 158; lines 13; size $8\frac{3}{4} \times 6$; $6 \times 3\frac{1}{4}$.

A collection of four medical works.

I. foll. 1ª–80ª.

No. 2273.

راحت الانسان

RÂḤAT UL-INSÂN.

A defective copy of a medical work, entitled in the colophon, fol. 80ª, راحت الانسان, on the causes and symptoms of diseases and their treatment.

The work is defective at the beginning, and opens at once with the fifth *Bâb*, thus:—

باب پنجم در حدوث و علامات و علل و معالجات مشتمل بر پنج فصل است - فصل اول در حدوث علت الخ *

The name of the author could not be traced, and the work ends with the twenty-fifth *Bâb*. Each *Bâb* consists of several *Faṣl*.

The colophon is dated 5 Sha'bân, 1244 Faṣli. The work is followed by some formulas for the preparation of some compounds, occupying foll. 80ᵇ–82ª.

Written in ordinary Ta'lîq.

II. foll. 82ᵇ–140ª.

No. 2274.

مجرب التداوي آدمي

MUJARRAB UT-TADÂWÎ-I ÂDMÎ.

A medical tract treating of simple medicaments for various diseases of the human body from the head downwards.

Author: Ġulâm Muṣṭafâ Bihârî غلام مصطفى بهاري.

Beginning:—

الحمد لله الشافع العلل الظاهرت و دافع الامراض الباطن الخ *

In the preface the author tells us that from the beginning of his youth he had carefully studied a vast number of medical works and

tracts written by eminent physicians of ancient and modern times and had thus gained a thorough knowledge and experience in the subject. He adds that some of his intimate friends who were interested in medicine requested him to write a work on the subject. Hence the composition.

According to the preface the author divided the work into fifty-two *Faṣl*, each devoted to a particular disease, under which its remedies are given.

There is a lacuna after fol. 137[b], and the latter part of the twenty-sixth *Faṣl*, the whole of *Faṣl* twenty-seven to forty-five, together with the earlier part of the forty-sixth, are missing. There are also lacunæ after foll. 109, 110, 113, etc., and the folios have been misplaced in several places. Again, the work ends with the forty-seventh *Faṣl*, and the scribe states at the end that 'so much was extant in the copy from which it was copied, but that several *Faṣl* were wanting in that copy'.

Written in ordinary Ta'lîq.

Not dated; 19th century.

The above treatise is followed by extracts from a work, entitled طب نوری, containing some prescriptions for certain diseases, with the following introductory heading: علاجات متفرقات از طب نوری, and occupying foll. 142[a]–145[b].

III. foll. 148[a]–152[b].

No. 2275.

برء الساعة

BAR'US-SÂ'AT.

A translation of Muḥammad bin Zakarîyâ's well-known medical tract برء الساعة on diseases that can be cured immediately.

The name of the translator is not given.

Beginning:—

چنین گوید که حکیم کامل فیلسوف فاضل محمد ذکریا الرازی نعمه
الله که روزی در مجلس ابو القاسم بن عبد الله (که) یکی از وزیران عصر بوده
نشسته بودم الخ *

The author of the original work, Abû Bakr Muḥammad bin Zakarîyâ ur-Râzî, ابوبکر محمد بن زکریا الرازی, known to Europe by the

name of Rhazes (he wrote it for the Wazîr Abul Qâsim bin 'Abd Ullah) was a most distinguished Arabian physician of the ancient time. In his early days he devoted himself to music and to the study of philosophy and Arabic poetry. Later on he applied his mind to the study of medicine, which he commenced at Baġdâd under 'Alî bin Rabbân uṭ-Ṭabarî. He soon established his fame as the most eminent physician of his age, and was placed in charge of the hospital of Ray, and, later on, of the 'Aḍudîyah hospital at Baġdâd. He died at Ray in A.H. 311=A.D. 923 or, according to some, in A.H. 320=A.D. 932. For further particulars of Râzî and his works, see Ibn Abî Usaybi'ah i, pp. 309–321; Târîkh ul-Ḥukamâ by Ibn ul-Qifṭî, pp. 271–277, Ibn Khallikân (De Slane's translation), vol. iii, pp. 311–314; Mukhtaṣar ul-Duwal, pp. 291-292; Brock., i, p. 233.

For copies of the Arabic original برء الساعة see Catalogue of this library, vol. iv, p. 13; Brit. Mus., p. 221a; Râmpûr Lib. Cat., Nos. 27-28, p. 469; etc. See also Ahlwardt, Berlin Cat., No. 6343, where the treatise is fully described.

The work consists of twenty-four short *Bâb*, each devoted to a disease under which the treatment is given.

Written in ordinary Ta'lîq.

Not dated: 19th century.

IV. foll. 152b–158a.

No. 2276.

مجربات غلام محي الدين

MUJARRABÂT-I ĠULÂM MUḤYÎ UD-DÎN.

Another medical tract containing prescriptions and recipes for some particular diseases, extracted, according to the introductory heading انتخاب از مجربات حکیم غلام محي الدين, from the 'specifics' of Ḥakîm Ġulâm Muḥyî ud-Dîn.

Beginning:—

اطريفل جهت خون بواسير و قلع باد آن از مجربات کثير النفع است الخ *

Written in ordinary Ta'lîq.

Not dated; 19th century.

(21) (Nos. 2277–2280.)

foll. 38; lines 15–17; size 8¾ × 5½; 6½ × 2½.

A collection of four treatises on calligraphy.

I. foll. 1a–15b.

No. 2277.

رسم الخط

RASM UL-KHAṬ.

A versified tract on calligraphy.

Author: Mîr 'Alî ul-Kâtib, poetically surnamed Majnûn میر علي الکاتب المتخلص به مجنون.

The treatise is defective at the beginning, and opens abruptly with the following verse:—

فلک با پشت خم زاندم که بود است
به پیش بارگاهش در سجود است

The author, whose poetical name Majnûn appears in several places (see foll. 1a, 3b, 15b), has been mentioned in this catalogue, vol. ii, p. 79. He states, fol. 2a, that his father Maḥmûd ur-Rafîqî was his teacher both in calligraphy and poetry. He further adds that the title رسم الخط forms a chronogram for the year (A.H. 940=A.D. 1533) in which he wrote the tract; but see Rieu ii, p. 531, where a copy of the work is noticed, and where the date of composition is given as A.H. 909=A.D. 1503; which, however, is unacceptable. For another copy see As. Soc. Lib. Cat., No. 1623, 2 Another versified tract on the same subject, entitled رسالهٔ وضع نسخ و تعلیق, by the same Majnûn, is noticed in Rieu ii, p. 532a, No III: and Ethé, Bodl. Lib. Cat., No. 1370; see also Kraft, p. 5, No. XII. Another of his tracts on calligraphy, entitled خط و سواد, is noticed in Ethé, Ind. Office Lib. Cat., No 2931, and As. Soc. Lib. Cat., No. 1623, 1. He is also the author of a treatise, entitled راز و نیاز, see Ethé, Ind. Office Lib. Cat., No. 2118, 7.

The author dedicates the present work to Sulṭân Muẓaffar.

Written in ordinary Nasta'lîq.

Dated Saturday, 3 Rabî' II, A.H. 1141.

II. foll. 16b–26a.

No. 2278.

رسالهٔ خوشنویسی

RISÂLAH-I KHWUSHNAWÎSÎ.

A fragment of 'Abd Ullah uṣ-Ṣayrafi's treatise on calligraphy. See No. 1076.

The preface is wanting, and the treatise opens abruptly thus:—

اما بعد چنین گوید مقرر این کتاب عبد الله الصیرفی الخ *

corresponding to fol. 2b, line 6 of No. 1076.

The sections relating to paper, the preparation of the special kinds of ink, notices of eminent calligraphers, etc. etc., found in No. 1076, are wanting here.

Written in ordinary Ta'lîq.

Not dated; 18th century.

III. foll. 28b–32b.

No. 2279.

(اصول خطوط)

(UṢÛL-I KHUṬÛṬ).

A treatise dealing with the elementary rules of writing the letters of the alphabet, without title or author's name.

Beginning:—

بدانکه این مختصریست در بیان اصول خطوط الخ *

Written in ordinary Ta'lîq.

Dated 26th Rabî' I. A.H. 1141.

IV. foll. 33b–38b.

No. 2280.

مختصر المفید

MUKHTAṢAR UL-MUFÎD.

Another treatise on the same subject, without the author's name.

Beginning :—

الحمد لله رب العالمين ....، كتب الفقير المستغفره من ذنبه الخ *

Written by the scribe of the preceding treatise.

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(22) (Nos. 2281–2284.)

foll. 132 ; lines 21 ; size 9¼ × 5¼ ; 7⅛ × 3¾.

A collection of four treatises.

I. foll. 1ᵇ–21ᵃ.

No. 2281.

جهان دانش

JAHÂN DÂNISH.

A very rare treatise on Natural Philosophy, without the author's name.

Beginning :—

حمد بیحد حکیمی را باید که همه ازوست و درود بیعد احسن التقویمی را شاید که ایجاد همه بذریعهٔ اوست الخ *

The author does not mention his name, but he refers to several works which he had previously written, e.g. نتایج الافکار, fol. 1ᵃ ; رسالهٔ سرّ الکائنات, fol. 1ᵇ ; رسالهٔ محک العلوم, fol. 3ᵃ ; اسرار الحکم, fol. 3ᵇ ; اعراض, fol. 4ᵃ ; اسرار الخلق و الایجاد, fol. 4ᵇ ; ابقاء الرقدة, fol. 12ᵇ (but fol. 16ᵃ ابقاد الرقده) ; رسالهٔ انسان الانسان, fol. 16ᵇ.

In the beginning the author says that he wrote this tract at the request of some friends, dividing it into a *Muqaddimah*, a few *Bakhsh* and several *Sukhân*.

In the colophon (fol. 21ᵃ) it is stated that the transcription was completed in camp on the bank of the river Bhîmrâ in Rabî' II, the forty-third year of 'Âlamgîr's reign.

The present work is quite different from the one of the same title on astronomy by Muhammad bin Mas'ûd ul-Mas'ûdî, who translated it from his Arabic work الکفایه in A.H. 672=A.D. 1273 ; see Ethé, Bodl. Lib. Cat., No. 1497.

II. foll. 21b–23a.

No. 2282.

(رسالهٔ جبر و اختیار)

(RISÂLAH-I JABR WA IKHTIYÂR.)

A treatise on the doctrine of 'free will and predestination written in the form of a letter addressed by the author to Shâ'istah Khân.

Author: Maḥmûd Jaunpûrî محمود جونپوري.

Beginning:—

پیوسته بآبیاري فیض یزداني و مددگاری فضل رباني برومند نهال دولت الخ *

Maulânâ Maḥmûd bin Muḥammad Fârûqî of Jaunpûr was a most distinguished scholar of his age. He was a pupil of his grandfather Shâh Muḥammad and of Shaykh Muḥammad Fâḍil Jaunpûrî. His well-known work on physics, entitled شمس بازغه, has immortalized his name. He is also the author of كتاب الفوايد شرح الفوايد and of several other works. He died, according to Ḥadâ'iq ul-Ḥanafîyah, p. 413, in A.H. 1062=A.D. 1651.

Shâ'istah Khân, to whom the letter is addressed, was the governor of the Deccan and, later on, of Bengal in 'Âlamgîr's time. He died in Shawwâl, A.H. 1105=A.D. 1693.

This tract is dated (fol. 23a), Fort Ṣâdiqgarh, 7 Rabî' I, forty-fifth year of 'Âlamgîr's reign.

Foll. 24a–31a extracts from the Nafaḥât ul-Uns of Jâmî.

III. foll. 32b–129b.

No. 2283.

انیس النفیس

ANÎS UN-NAFÎS.

An ethico-theological and mystical tract.

Author: 'Abd ur-Raḥmân bin Mîr Sayyid Muḥammad Khwâjah Khiḍr bin Sayyid Muḥammad Kalân al-Qannûjî ar-Rasûldâr عبد الرحمن بن میر سید محمد خواجه خضر بن سید محمد کلان القنوجي الرسولدار.

Beginning:—

سبحانک اللّٰهم لا مطمع في ثنائک فلا يزيد احد علی سيد انبيائک الخ *

The colophon, dated 23 Ṣafar, the forty-third year of 'Âlamgîr's reign, says that the scribe محمد سليم completed the transcription on the bank of the river Bhîmrâ in the Deccan.

IV. foll. 130ᵃ–132ᵇ.

No. 2284.

رساله در روش هفتاد و دو فرقه

RISÂLAH DAR RAWISH-I HAFTÂD WA DÛ FIRQAH.

A treatise on the doctrines of the seventy-two sects in Islâm, without any preface or author's name.

Beginning:—

فرقه جبريه ميگويند که بنی آدم هيچ اختيار ندارند الخ *

All the treatises are written in ordinary Ta'lîq by one scribe.

The MS. is worm-eaten and very much damaged.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

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(23) (Nos. 2285–2288.)

foll. 91; lines 14; size 8¼ × 5½; 5⅜ × 3½.

Four treatises as follows:

I. foll. 1ᵇ–40ᵇ.

No. 2285.

چار باب

CHÂR BÂB.

A treatise on Muhammadan theology and law, and on legal rites and observances relative to prayer, according to the Ḥanafite school.

Author: Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah bin Shaykh 'Abd ur-Raḥîm Dihlawî شاه عبد العزيز بن شاه ولي الله بن شيخ عبد الرحيم دهلوي.

Beginning:—

الحمد لله الواحد الاحد و الصلوة على رسوله محمد و آله و اصحابه اجمعين الخ *

The author (*d.* A.H. 1239=A.D. 1823) has been already mentioned in connection with his work فتح العزيز (No. 1159) as well as in several other places in this catalogue.

The work is entitled Châr Bâb on account of its division into four *Bâb* which are as follows:—

Bâb I, fol. 2ª: باب اول در بيان عقايد اهل سنت و جماعت

Bâb II, fol. 6ª: باب دوم در ذكر مسائل ضروية فقه چنانچه وضو و نماز و صوم و زكوة و حج وغيره ذلك *

The third *Bâb* is not marked.

Bâb IV, fol. 32ª: باب چهارم در بعضى نصايح و حكم كه ضرور ترين مصالح باشند *

Written in ordinary Ta'lîq except the first folio which is a later addition.

The colophon, fol. 38ᵇ, is dated 5 Dulqa'd, A.H. 1242.

II. foll. 40ᵇ–77ᵇ.

No. 2286.

منتخب الفتاوى

MUNTAKHAB UL-FATÂWÎ.

A treatise on Muhammadan civil and ecclesiastical law, comprising purification or ablution, prayer, alms, fasting and pilgrimage.

Author: Ḥâfiẓ Muḥammad Afḍal Ullah Qâdirî, poetically surnamed Yaqîn حافظ محمد افضل الله قادري المتخلص باليقين.

The treatise is preceded by a short introduction treating of some primary law points relating to faith, purification and prayer; beginning:—

نحمد و نصلي و نسلم الخ *

The treatise itself begins thus on fol. 43a:—

مجموعهٔ فضل الٰهي ادای دوگانه حمد یگانه بی همتا بسجود عجز فرض عقل قیام عذر الخ *

The work consists of fifty-six short chapters (*Bâb*). At the beginning the author enumerates the following works as those on which he based his work: شرح مختصر وقایه ملا جلال دواني - شرح وقایه - کنز فتاوی عالمگیری - فتاوی بابري - فتاوی سراجي - فتاوی رحماني and منتخب خزانة الروایات, etc.

The full title of the work, given on fol. 43b, is منتخب الفتاوی و مجموعهٔ فضل الٰهي. In several places the author says that he wrote this treatise in A.H. 1127=A.D. 1715 and adds that the title مجموعهٔ فضل الٰهي, expresses the date of composition. This, however, does not tally with the date A.H. 1127.

Written in fair Ta'lîq with occasional marginal notes.

Not dated; 18th century.

III. foll. 78a–88a.

Hindi.

No. 2287.

رسالهٔ تعزیه داري

RISÂLAH-I TA'ZIYAHDÂRÎ.

A treatise containing a legal decision on the observance of mourning in the month of Muḥarram and of other rites and ceremonies connected with it, translated into Hindî from the Persian treatise of Shâh 'Abd ul-'Azîz. The name of the translator is not given.

Beginning:—

لاکهه لاکهه شکر هے اوس خالق بی نیاز کو جس نے همین ایمان نصیب کیا الخ *

It is stated in the preface that a certain person put several questions to Shâh 'Abd ul-'Azîz in connection with the mourning ceremony, etc., observed in the month of Muḥarram. To these the latter wrote a reply in Persian basing it on Ḥadîṣ. This reply, says

the translator, was unintelligible to some people of his time. He therefore rendered it into Hindî.

Written in ordinary Ta'lîq.

Not dated; 19th century.

IV. foll. 89ª-91ª.

Arabic.

No. 2288.

(كلمات على)

(KALIMÂT-I 'ALÎ).

A collection of the sayings of 'Alî, arranged in alphabetical order.

Beginning:—

من كلام كرامة التيام اسد الله الغالب على طالب الخ *

The first sentence runs thus:—

ايمان المرء يعرف بايمانه *

Written in ordinary Nasta'lîq

Not dated; 18th century.

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(24) (Nos. 2289-2292.)

foll. 84; lines 11-19; size 9½ × 6; 6½ × 3½.

A collection of four treatises.

I. foll. 1ᵇ-25ᵇ

No. 2289.

خلاصة المجربات

KHULÂṢAT UL-MUJARRABÂT.

A versified tract on charms, magic, medicine, etc. etc., the origin of which is fictitiously ascribed to the authorship of the renowned philosopher Luqmân.

Beginning:–

حمد موفوره و ثنای محصوره بحضرت ملک متعالی و بادشاه لایزال الخ *

The work, consisting of forty-three chapters, enumerated at the beginning, deals with the magical and medical treatments that cure diseases and counteract evils and repair losses. Most of these treatments relate to sexual matters.

Dated (fol. 25b) Wednesday, 2nd Dulhijjah, A.H. 4411 (evidently a mistake for 1144).

Written in a careless Ta'lîq.

Foll. 26a–30. A glossary of medical drugs, with equivalents in Persian or Urdû, arranged in alphabetical order. This is followed by some recipes, occupying foll. 30b–33b.

II. foll. 34a–63a.

No. 2290.

عین آشکار

'AYN ASHKÂR.

A medical tract on the symptoms and treatment of diseases.

Beginning:—

بر در خواطر ارباب ظاهر میگرداند که نواب معلی القاب ارسطو زمان الخ *

We learn from the preface that the tract consists of extracts made by Nawwâb Muqarrab Khân from the Tibb-i Sikandarî (i.e. Ma'dan ush-Shifâ-i Sikandar Shâhî, see No. 975).

Shaykh Hasan, with his nickname Hassû, son of Shaykh Bhînâ bin Shaykh Hasan of Pânîpath, was an eminent surgeon of Akbar's time. He received the title of Muqarrab Khân from Jahângîr, who showered warm favours on him. He rose to high distinction, and died in his native place Kairânah, in Sahâranpûr, at the age of ninety, A.H. 1056=A.D. 1646. For a detailed account of his life see Ma'âsir ul-Umarâ, fol. 235a.

According to the preface the work consists of seventy-two *Fasl*, but only sixty-four are extant in the body of the work.

The treatise is written in a bad careless Ta'lîq hand, and I am doubtful about the correctness of the title which is vaguely written in the preface as عین آشکار.

III. foll. 66ª–73ª.

No. 2291.

(مرکبات)

MURAKKABAT.

A treatise on compound medicaments, arranged in alphabetical order.

There is no preface, title or author's name, and the tract begins at once thus:—

حرف الالف - انوشدارو ی ساده الخ *

Written in a fair Ta'lîq.

Not dated; 19th century.

IV. foll. 73ᵇ–84ᵇ.

No. 2292.

کیمیای عشرت

KÎMIYÂ-I 'ISHRAT.

A treatise on sexual science and magical operations, without the author's name.

Beginning:—

الحمد لله رب العالمین .... اما بعد مخفی نماند که

صحت انسان باعث طاعت و اطاعت حضرت رحمان است الخ *

It is divided into a *Muqaddimah*, four *Faṣl* and a *Khâtimah*, ennmerated at the beginning.

Written in modern Ta'lîq.

Not dated; 19th century.

According to a statement on the title-page the scribe سید فرزند احمد بلگرامي transcribed the treatise for one Muḥammad Isma'îl Khân.

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(25) (Nos. 2293–2296.)

foll. 36; lines 17; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

A collection of four treatises.

I. foll. 1a–19a.

No. 2293.

مجالۀ نافعه

'IJÂLAH-I NÂFI'AH.

Shâh 'Abd ul-'Azîz's treatise on the science of Hadîs. See No. 2059.

Beginning:—

الحمد لله و کفی و سلام علی عباده الذین اصطفی الخ *

The treatise is preceded by a *Sanad* of 'Abd ul-Qâdir ending with Shaykh Abû Tâhir Madanî b. Shaykh Ibrâhîm ul-Kurdî.

II. foll. 20a–23b.

Arabic.

No. 2294.

(رسالۀ تصوف)

(RISÂLAH-I TAṢAWWUF).

An anonymous Ṣûfic tract treating of the doctrine of spiritual life and modes of devotion by the Naqshbandi and the Qâdirî sects, and other Ṣûfic matters, by an anonymous author.

Beginning:—

الحمد لله رب العالمین .... اما بعد فهذه رسالة فیما لابد منه للمسلم الطالب لرضاء الله الخ *

III. foll. 24b–32a.

No. 2295.

(رسالۀ اصول حدیث)

(RISÂLAH-I UṢÛL-I ḤADÎṢ.)

Another tract on the science of Hadîs, similar to the 'Ijâlah-i Nâfi'ah of Shâh 'Abd ul-'Azîz (No. 2293).

Beginning:—

الحمد لله اکمل حمد علی کل حال و فی کل حین الخ *

The author does not give out his name, but from the way in which he refers to the شرح سفر السعادت it may be hazarded as a

conjecture that the author is no other than the celebrated 'Abd ul-Ḥaq of Dihlî (*d.* A.H. 1052=A.D. 1642), to whom we owe that work.

All the above three treatises are written in ordinary Nasta'liq by one and the same scribe.

Dated (fol. 32a) Mecca, Saturday, 7 Jumâda II, A.H. 1267.

IV. foll. 33b-36a.

Urdû.

No. 2296.

(رسالۂ منظومه در اصول حدیث)

(RISÂLAH-I MANẒÛMAH DAR UṢÛL-I ḤADÎṢ.)

A versified tract in Urdû on the science of Ḥadîṣ, by an anonymous author, written in a careless hand.

Beginning :—

پس (از ' حمـــد (خدا) و نعت احمد
حدیثون کی کـرون (اقسام) اب عـــد

Ta'liq. 19th century.

A seal of a former owner قادر علي خان بهادر منور جنگ, dated A.H. 1205, is found on fol. 24b.

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(26) (Nos. 2297 2299.)

foll. 194; lines 21; size $8\frac{1}{2} \times 5$; $6\frac{1}{4} \times 3$.

A collection of three treatises, all by one author.

I. foll. 1b-37a.

No. 2297.

انتخاب تاریخ الحکما

INTIKHÂB-I TÂRÎKH UL-ḤUKAMÂ.

An abridged translation of Shahrazûrî's Târîkh ul-Ḥukamâ, identical with No. 651 (اقوال الحکما), with which it agrees verbatim.

Beginning :—

سپاس و ستایش حکیمی را که اول بی اول است الخ *

Like No. 651, the present copy does not reveal the translator's name, but fresh materials, throwing a good deal of light upon him and the present work, are obtained from his two treatises Nos. 2298 and 2299, appended to this work.

In the notice of No. 651 it has been stated that the work seems to be identical with Ethé's Intikhâb-i Târîkh ul-Ḥukamâ by Ṣadr ud-Dîn Muḥammad Ṣâdiq (see Ind. Office Lib. Cat., No. 618), but internal evidence obtained from the appended two treatises (Nos. 2298 and 2299) shows that the present translation and that of Ṣadr ud-Dîn, though both bear the same title and have the same beginning, are two different works. Ṣadr ud-Dîn, as Ethé says, compiled and presented his work to one Mr. John Richardson about A.D. 1778 (A.H. 1192). The present treatise is of an older origin, as will be shown presently, and contains, in all probability, an abridged translation of Shahrazûrî's Târîkh ul-Ḥukamâ. The contents and arrangement of the present work closely agree with those of Maqṣûd 'Alî's translation of the same Shahrazûrî's Târîkh ul-Ḥukamâ, described in Rieu Sup., No. 100.

That all the treatises in this volume are by one and the same author is evidenced by the fact that in the second treatise he refers to the first treatise and in the third treatise to his second, but, unfortunately, he does not reveal his name anywhere.

At the beginning of the second treatise, which is on ethics, the author distinctly says that prior to its composition, at the request of his royal patron, he had made an abridgment of the Târîkh ul-Ḥukamâ : این قلیل البضاعت حسب الحکم عالي کتاب مستطاب تاریخ الحکما را انتخاب نموده .... * (meaning the present translation), and that later on he thought of appending to it a tract on ethical matters (meaning the second treatise), which he intended to present to his royal patron through the distinguished noble Mîr Muḥammad Sa'îd Jumlat ul-Mulk الاعز الامجد السعید المؤید میر محمد سعید جملة الملک. The name of Muḥammad Sa'îd Jumlat ul-Mulk at once suggests that the author's royal patron was no other than Sultân 'Abd Ullah Quṭb Shâh (A.H. 1035–1083=A.D. 1625-1672) the sixth king of the Quṭb Shâhî dynasty of Golconda, in whose reign this influential minister Muḥammad Sa'îd played a very important part. Again, at the beginning of his third treatise fol. 154b, the author refers to his royal patron by name thus :—

شاه شاهان دهر عبد الله افتخار زمان و ظل الله

At the end of the third treatise the author says that the word انتخاب (Intikhâb), the numerical value of which is 1054 (A.H.)=1644 (A.D.), expresses the date of composition of the present work.

From the facts narrated above it is evident that the author wrote the work for 'Abd Ullah Quṭb Shâh in A.H. 1054=A.D. 1644. It also transpires from his statement at the end of the last treatise, fol. 193[b], that he was a resident of Muḥammadâbâd, for the welfare of which he implores God.

The contents of the work have been described under No. 651. The second part dealing with Muslim philosophers and wise men begins thus on fol. 26[a] :—

تا اینجا احوال حکمای متقدمین است و انچه بعد ازین مذکور شود انشاء الله اخبار حکمای متاخرین است بسم الله الرحمن الرحیم حنین بن اسحاق الخ *

II. foll. 38[b]-150[b].

No. 2298.

رسالهٔ کلام

RISÂLAH-I KALÂM.

An ethico-theological tract, by the author of the preceding treatise.

Beginning :—

ابتدای کلام بنام خداوندی سزا ست که ابتدای هر چیز ازو ست الخ *

In the preface the author says that he wrote this work for his royal patron ('Abd Ullah Quṭb Shâh) as an appendix to the Intikhâb-i Târîkh ul-Ḥukamâ (see No. 2297) by collecting materials from several reliable works, such as کشف الغمه - احیاء علوم - مکارم اخلاق اخوان الصفا - ربیع الابرار, etc. He further adds that he divided the work into a *Muqaddimah*, several *Bâb* and a *Khâtimah*.

The *Muqaddimah*, on the advantage of knowledge and the curse of ignorance, begins on fol. 39[a]. The number of *Bâb*, into which the work is divided, is not mentioned in the preface. The text, however, indicates the following six *Bâb* :—

(1) fol. 40[a]. در دعا و ذکر و حمام و مسواک و انگشتری و امثال اینها

(2) fol. 48[a]. در دوستی و دشمنی و صداقت و محبت

(3) fol. 55^{a}. در معاشرت با مردم و سلوک با اهل مدینه

(4) fol. 69^{a}. در عفو و عقوبت و توبه و عذر پذیرفتن وغیرها

(5) fol. 76^{b}. در صبر و شکیبائی

(6) fol. 82^{a}. در عدل و احسان و انصاف و ظلم و اعتساف

Khâtimah, fol. 150^{a} در بیان معنی لفظی چند که حضرت رسول رب العالمین بطریق نصیحت عاصیان امت را بآن هدایت نموده *

III. foll. 151^{b}–194^{a}.

No. 2299.

اخلاق بادشاهي

AKHLÂQ-I BÂDSHÂHÎ.

A work on ethics, politics and the maxims of good administration and government, by the same author.

Beginning:—

الحمد لله رب العالمين كما هو اهله و صلوات على النبي و آله كما هو حقه الخ *

In the preface the author says that by a sheer mistake he had not included in his preceding treatises a chapter on the maxims of good government, and therefore he wrote the present on that subject as an appendix.

It is divided into a *Muqaddimah*, five *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 151^{b}: در معنی نام بادشاه و عموم نفع او کافهٔ خلق الله را

Faṣl I, fol. 155^{a}: در نیت پادشاهان است

Faṣl II, fol. 158^{a}: در مشورت و رای و تدبیر پادشاهان

Faṣl III, fol. 166^{a}: در جد و جهد

Faṣl IV, fol. 172^{a}: در ترتیب خدم و حشم

Faṣl V, fol. 179^{a}: در آداب و سلوک پادشاهان

Khâtimah, fol. 189^{b}: در ختم این رساله

The author does not give any especial title to the work, but at the end, fol. 193^{b}, he says that the words اخلاق بادشاهی fully express

the contents of the work, and form a chronogram for the year in which it was composed, that is to say A.H. 1055=A.D. 1645.

Of the numerous references given by the author in all these treatises, the latest is Abul Faḍl (*d.* A.H. 1011=A.D. 1602) to whom our author refers on fol. 180[b].

All the treatises are written in a fair minute Nasta'lîq by one and the same scribe, with an illuminated head-piece at the beginning of each treatise.

Not dated; 18th century.

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(27)

(Nos. 2300–2302.)

foll. 132; lines 17; size 9×5; 6¼×3.

A collection of three treatises.

I. foll. 1[b]–84[a].

No. 2300.

حسنیه

ḤASANÎYAH.

An astronomical treatise on the computation and construction of almanacks and nativities, the division of the globe into climates, and the effects resulting from the various positions of the planets.

Author: Muḥammad Isḥâq Kashmîrî محمد اسحاق کشمیری.

Beginning:—

روشن ستارهٔ که بر السنهٔ عرفا طلوع نماید حمد آن صانعی است که طاق این نه رواق مقرنس را بکتابهٔ ما تری فی خلق الرحمن من تفاوت آرایش بخشید الخ *

The work is dedicated to a certain Amîr Khwâjah Abul Ḥasan, after whose name it is entitled. It consists of a *Muqaddimah*, two *Kalâm* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 4[a]:—

مقدمه در بیان انچه قبل از شروع ضروری الذکر است در معرفت تقویم که محتاج الیه معرفت احکام است *

Kalâm I, fol. 11ᵃ :—

کلام اول در بیان هیئات افلاک و اوضاع اجرام علوی و دوایر مناطق و اوجات و حضیضات وغیره از احوال که معرفت احکام بدان متعلق است *

Kalâm II, fol. 25ᵇ :—

کلام دوم در احکام و مشتمل است بر چند اشارات *

Khâtimah, fol. 73ᵇ :—

خاتمه در احکام حالات لواحق و آن شامل تنبیه است *

Written in fair Naskh.
Dated Dul-ḥijjah A.H. 1066.
Scribe : علی الکاتب الکشمیری.

II. foll. 85ᵇ–119ᵇ.

No. 2301.

(رسالهٔ حساب)

(RISÂLAH-I ḤISÂB.)

A treatise on arithmetic, without title or author's name.
Beginning :—

الحمد لله رب العالمین .... اما بعد این کتاب مشتمل است بر سه مقاله الخ *

The work is divided into the following three *Maqâlah* :
Maqâlah I, in one *Muqaddimah* and two *Bâb* ; fol. 1ᵇ :—

مقاله اول در حساب اهل هند و آن مشتمل است بر مقدمه و دو باب *

Maqâlah II, in one *Muqaddimah* and six *Bâb* ; fol. 103ᵇ :—

مقاله دوم در حساب اهل تنجیم و آن مشتمل است بر مقدمه و شش باب *

Maqâlah III, in one *Muqaddimah* and three *Bâb* ; fol. 115ᵃ :—

مقاله سوم در مساحت و آن مشتمل است بر مقدمه و سه باب *

Written by the scribe of the preceding treatise.

III. foll. 120b-132b.

No. 2302.

رسالهٔ تقویم

RISÂLAH-I TAQWÎM.

An astronomical tract without any title.

Author: Quṭb-ud-Dîn Sulṭân Muḥammad Qâḍî قطب الدين سلطان محمد قاضي.

Beginning:—

الحمد لله الذی خلق الفلک الدّوار و الکواکب السیار الخ *

The work consists of a *Muqaddimah* and twenty short *Bâb* treating of the computation of almanacks, the motions of the planets and their position in longitude and latitude, the influence of the planets on human life, the globe, and other astronomical operations

On fol. 128a the author incidentally mentions A.H. 904=A.D. 1500 as the current year.

The treatise breaks off at the end of the twentieth *Bâb* thus:—

و کوکب در حدود خود و درجهٔ خود بقوت بود .... *

Written by the scribe of the preceding treatises.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشي محمد صفدر عليخان بهادر.

Two other seals on the same page are illegible.

(28)

(Nos. 2303-2305.)

foll. 244; lines 17; size 7×4¾; 5×2¾.

A collection of three treatises.

I. foll. 1-193a.

No. 2303.

غایت البیان فی علم اللسان

ĠÂYAT UL-BAYÂN FÎ 'ILM UL-LISÂN.

A work on Arabic inflexions.

Author: 'Abd ur-Raḥîm bin 'Abd ul-Karîm Ṣafipûrî عبد الرحيم بن عبد الكريم صفي پوری.

Beginning:—

الحمد لله الذی خلق الانسان و علمه البیان *

The author has already been mentioned in connection with his grammatical tract مسالک البهیه (No. 1740).

In the preface the author says that he wrote this work for the benefit and use of beginners, dividing it into a *Muqaddimah*, ten *Bâb* and a *Khâtimah*, as follows:—

Muqaddimah, fol. 1b:—

مقدمه در تعریف تصریف و بیان موضوع و غایت و ذکر واضع آن *

Bâb I, fol. 2a, in eight *Faṣl*:—

باب اول در ذکر کلمه *

Bâb II, fol. 63b, in six *Faṣl*:—

باب دوم در تقسیم لفظ و تصرفات آن *

Bâb III, fol. 95a:—

باب سوم در التقای ساکنین *

Bâb IV, fol. 98b:—

باب چهارم در وقف *

Bâb V, fol. 105a:—

باب پنجم در بیان اماله *

Bâb VI, fol. 107b, in four *Faṣl*:—

باب ششم در بیان مثنی و مجموع *

Bâb VII, fol. 138a:—

باب هفتم در بیان تصغیر *

Bâb VIII, fol. 150b:—

باب هشتم در بیان نسبت *

Bâb IX, fol. 160a, in four *Faṣl*:—

باب نهم در بیان حروف زواید و ابدال و قلب و حذف *

Bâb X, fol. 177a:—

باب دهم در تمرین *

Khâtimah, fol. 182b:—

خاتمه در بیان رسم خط *

See Âṣaf. Lib. Cat., vol. ii, p. 900, where the author is called عبد الرحیم جبل پوری.

Written in fair Ta'lîq.
Dated 29 Jumâda I, A.H. 1248.
Scribe: نجف علی.

II. foll. 194b–242b.

No. 2304.

عين الاحسان فی کشف غريب غاية البيان

'AYN UL-IḤSÂN FÎ KASHF ĠARÎB ĠÂYAT UL-BAYÂN.

A commentary on the author's own work Ġâyat ul-Bayân (see the preceding No. 2303).

Beginning:—

الحمد لله رب العالمين .... اما بعد پوشيدة نخواهد بود که
چون کتاب غايت البيان في علم اللسان محتوی بر الفاظ غريبة الخ *

In the preface the author says that as his work Ġâyat ul-Bayân consisted of words and phrases too difficult to be understood by beginners he wrote the present commentary on that work. He further adds that he has also explained some difficult words and phrases occurring in his مسالک البهية (see No. 1740). The words explained are arranged in alphabetical order, and it may be noticed that the author also gives a short account of distinguished grammarians and philologists, arranging their names alphabetically under the words explained by him. The first notice given under the letter الف is that of ابو اسحق ابراهيم زجاج, who, according to the author's statement, died at Baġdâd on Friday, the 19th of Jumâdâ II, A.H. 311 =A.D. 923, and left the works كتاب النوادر - كتاب الاشتقاق - كتاب الامالي and كتاب شرح ابيات سيبويه.

The title of the work appears thus at the end تمام شد کتاب عين الاحسان في کشف غريب غاية البيان.

Written by the scribe of the preceding treatise.

III. foll 243a–244b.

No. 2305.

رسالۀ صغری

RISÂLAH-I ṢUĠRÂ.

The well-known treatise on logic by Sharîf Jurjânî (*d.* A.H. 816 = A.D. 1413). See No. 1027 I.

Beginning:—

بدانکه هرچه در ذهن در آید الخ *

Written in hasty Ta'lîq.
Not dated; 19th century.

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(29)

(Nos. 2306–2308.)

foll. 96; lines 17; size 8¾ × 5½; 6¾ × 3¼.

A collection of three works.

I. foll. 1b–81b.

No. 2306.

مفتاح الصلوة

MIFTÂḤ UṢ-ṢALÂT.

A copy of the Miftâḥ uṣ-Ṣalât. See No. 1234.

Beginning as usual:—

الحمد لله رب العالمین .... بدان تا نیکبخت کند ترا الخ *

The date of completion of the work, given at the end of this copy, is the last day of Ḏul-ḥijjah, A.H. 1061 = A.D. 1651. It is also stated here that for the sake of brevity a great many points of law مسائل have been omitted in the work. The work is preceded by a list of the contents.

Fol. 82 contains comments upon a Ḥadîṣ relating to music, ascribed at the end to Shaykh 'Abd ul-Ḥaq, the prolific Indian writer.

II. foll. 83ª–93ᵇ.

No. 2307.

اربعون

ARBA'ÛN.

A collection of forty Ḥadîṣ, with a Persian paraphrase, by Muḥammad Ṣalâḥ......ul-Adhamî ul-Balkhî محمد صلاح......... الادهمي البلخي.

Beginning:—

الحمد لله الذي شهد على وجوب وجوده وجود الاواخر و الاوايل الخ *

The preface is devoted to the praise of the Prophet and the virtues and excellence of Ḥadîṣ.

III. foll. 94ª–96ᵇ.

Arabic.

No. 2308.

(رسالهٔ مهمانداري)

(RISÂLAH-I MIHMÂNDÂRÎ.)

An anonymous Arabic tract on the virtues and excellences of hospitality, based on the Qurân and Ḥadîṣ.

Beginning:—

قال الله تبارک و تعالى يا موسى اكرم ضيفي و اكرم من ضيفي ضيفک الخ *

The author does not reveal his name, nor give any title to the work.

All the treatises in the volume are written in ordinary Nasta'lîq and Naskh by one and the same scribe, محمد بلاقي شاگرد حافظ محمد يوسف.

The date of transcription, given at the end of the last treatise, is 6 Ḍulqa'd, A.H. 1181, the ninth regnal year of Shâh 'Âlam.

(30)

(Nos. 2309–2311.)

foll. 57; lines 12; size $5\frac{1}{4}\times2\frac{1}{2}$; $4\frac{1}{2}\times2$.

A MS. consisting of three tracts, as follows:—

I. foll. 1ᵇ–25ᵃ.

No. 2309.

تذكره

TADKIRAH.

A tract on resurrection and the future life.

Author: Naṣîr ud-Dîn Ṭûsî: نصير الدين طوسي.

Neither the author's name, nor the title of the work is given in the work, and the beginning is preceded by a most confusing and misleading heading, written in the same hand as the text, in which the work is said to be the Risâlah-i Mabdâ wa Ma'âd of Shaykh Abû 'Alî Sînâ (*d.* A.H. 428=A.D. 1036) رسالۀ مبد او معاد شیخ ابو علي سینا; a work, however, quite different from the present, and for which see Rieu, ii, p. 439–vii; Brock., vol. i, p. 456–(42); etc.

The present tract is no other than the تذكره Tadkirah (see Ethé, Bodl. Lib. Cat., No. 1422–vi), also styled آغاز و انجام Âgâz wa Anjâm (see Rieu, ii, p. 830), of the celebrated philosopher and astronomer Naṣîr ud Din Ṭûsî (born at Ṭûs, A.H. 597=A.D 1200, and died at Bagdâd, A.H. 672=A.D. 1273), who has been repeatedly mentioned in this catalogue.

Beginning:—

ربنا لا تزغ قلوبنا بعد اذ هديتنا و هب لنا من لدنک رحمة ......
سپاس آفریدگاریرا که آغاز همه ازوست و انجام همه با اوست .... اما
بعد دوستی عزیز از محرمان ازین ضعیف التماس کرد که نبذی از انچه
سالکان راه آخرت مشاهده کنند الخ *

It is to be noticed that great ingenuity has been exercised in removing the name of the author and the title of the work from the above passage. Both author's name and the title distinctly appear thus in the above passage quoted in the Bodl. Lib. copy:—

.... اما بعد دوستی عزیز از محرر این تذکره محمد بن محمد
الطوسی التماس کرد .... *

The work is divided into twenty *Faṣl* fully enumerated at the beginning (and also in the Bodl. Lib. Cat., *loc. cit.*), but only the first five are indicated by rubrics in the body of the work.

Written diagonally in Nîm-Shikastah within gold borders.

Dated A.H. 1055.

Scribe: محمد كاظم.

II. foll. 27b–46b.

No. 2310.

عرضه داشت فضولي

'ARḌAH-DÂSHT-I FUḌÛLÎ.

A collection of the writings of Fuḍûlî.

The poet, with his original name Muḥammad bin Sulaymân, of Bağdâd, is chiefly known as a Turkish poet of great eminence, but he was also well versed in Arabic and Persian. He flourished during the reign of Shâh Ṭahmâsp, and died at Karbalâ, according to Ḥâj. Khal., vol. iii, p. 300, in A.H. 970=A.D. 1562. The author of the Riyâḍ ush-Shu'arâ. fol. 305b, who praises the poet's Dîwân and the Laylâ wa Majnûn, in Turkish, places his death in A.H. 976=A.D. 1568. A copy of Fuḍûlî's Persian Dîwân is noticed in Rieu, ii, p. 650.

The present tract begins with a prose-piece in Turkish, headed عرضه داشت فضولي, beginning thus:—

مالک ملک آرای عالم و حاکم حکمت فزای اقالیم حکم معمورهٔ جهانبانی الخ *

The Turkish prose-piece is followed by a few anecdotes in Persian, after which there are two letters, also in Persian, as follows:—

Letter from 'Abd ul-Mu'min Khân to Shâh 'Abbâs, fol. 35b.

Shâh 'Abbâs's reply to 'Abd ul-Mu'min Khân, fol. 37a.

The colophon, fol. 39b, is dated 23 Rabî' I, A.H. 1098.

Scribe: سعيد الحلبي.

The above is followed by a collection of riddles in verse (foll. 40a–46b), the first of which runs thus:—

ماكو (a weaver's shuttle).

چیست آن ماهي دریده شکم
کز دویدن دمی نیاساید
هرچه بفهي در اندرون دلش
همه از ناف او برون آید

III. foll. 48b–57b.

No. 2311.

هفت بند كاشي

HAFT BAND-I KÂSHÎ.

The well-known stanzas of Kamâl ud-Dîn Ḥasan Kâshî (*d.* A.H. 710=A.D. 1310). See Nos. 114-116.

Beginning :—

السلام ای سایهات خورشید رب العالمین *

The Haft Band, which begins on fol. 53a, is preceded by a few Maṣnawîs and a Qaṣîdah, the first of which, a Maṣnawî, begins thus on fol. 48b :—

بنام آن خدای هر دو عالم الخ *

The above Maṣnawî is followed by a Qaṣîdah, in which the poet adopts the *takhalluṣ* Ḥusaynî (fol. 51a).

Written by the scribe of the preceding treatise.

Seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places.

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(31)

(Nos. 2312–2314.)

foll. 62 ; lines 14–25 ; size 7¼ × 4½ : 5 × 3.

A collection of three Shî'ah treatises.

I. foll. 1b–15b.

No. 2312.

رسالهٔ ادعیه

RISÂLAH-I AD'IYAH.

A collection of prayers meant for special occasions and occurrences in life, based on well-known Shî'ah sources, such as the مصباح (see No. 1420) and بلد الامين of Kaf'amî, the منهج الدعوات of Sayyid Ibn Ṭâ'ûs, the روضة المتقين of Muḥammad Taqî Majlisî, etc. etc.

Beginning :—

كفعمي در مصباح آورده از حضرت رسول صلعم كه اين دعا را در نماز خواندند الخ *

Written in ordinary Ta'lîq.
Not dated; 19th century.

II. foll. 16ᵃ–56ᵃ.

Arabic.

No. 2313.

نهج المسترشدين

NAHJ UL-MUSTARSHIDÎN.

A treatise on scholastic theology.

Author: Jamâl-ud-Dîn Ḥasan bin Yûsuf bin 'Alî bin Muṭahhar ul-Ḥillî جمال الدين حسن بن يوسف بن علي بن مطهر الحلّي.

Beginning :—

الحمد لله المنقذ من الحيرة و الضلال المرشد الى سبيل الصواب الخ *

The author (who died in A.H. 726=A.D. 1325) and the present work are mentioned in Kashf ul-Ḥujub, fol. 157ᵃ.

In the preface Ḥillî says that he wrote this work at the request of his son Muḥammad, and divided it into several *Faṣl*. At the end he refers to his two previous works, viz. the نهاية المرام (see Kashf ul-Ḥujub, fol. 156ᵃ) and the منتهى الوصول (see Kashf ul-Ḥujub, fol. 148ᵃ).

Written in bold Ta'lîq.
Dated Wednesday, 17 Rabî' I, A.H. 1248.
Scribe: نجف علي.

III. foll. 56ᵃ–62ᵃ.

No. 2314.

رسالة جبر و اختيار

RISÂLAH-I JABR WA IKHTIYÂR.

A treatise containing a discussion on the intricate question of "Free Will" and "Predestination", without the author's name.

Beginning :—

گفتگوئي كه در مسئلهٔ جبر و اختيار علما را با هم هست شكي
نيست كه محل تنازع افعال عباد است نه افعال باريتعالى الخ *

The treatise ends on fol. 57ᵇ, and is followed by some special prayers, in addition to the daily prayers, meant for the seven days of the week.

Written by the scribe of No. 2312.

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(32)

(Nos. 2315-2317.)

foll. 103; lines 11-16; size 9×6; 6½×3¾.

A collection of three treatises.

I. foll. 1ᵇ-89ᵃ.

No. 2315.

وقايع حيدر آباد

WAQÂ'I'-I ḤAYDARÂBÂD.

The well-known satirical account of the siege of Ḥaydarâbad, by Ni'mat Khân 'Âli. See Nos. 370-IV: 371, fol. 272ᵃ, etc.; beginning as usual:

دمي كه مدرس كشاف الخ *

The colophon, fol. 89ᵃ, is dated Muẓaffarpûr, Tirhut, Friday, 6 Ḏulqa'd, A.H. 1248.

II. foll. 89ᵇ-100ᵃ.

No. 2316.

حسن و عشق

ḤUSN WA 'ISHQ.

"The wedding of beauty and love", by the same Ni'mat Khân 'Âlî. See No. 371-fol. 336ᵃ; beginning as usual :—

حديث عشق شد زيب بيانم الخ *

The colophon is dated Muẓaffarpûr, Tirhut, 12 Ḏulqa'd, A.H. 1248.

Scribe : سید بنیاد علي.

III. foll. 101ᵃ–103ᵇ.

No. 2317.

زیارت عاشورا

ZIYÂRAT-I 'ÂSHÛRÂ.

Special prayers for the tenth day of the Muḥarram, with rules and regulations for their usage.

Beginning :—

زیارت عاشورا معه نماز بطوریکه نوشته می شود - زیارت عاشورا باین طریق باید خواند اول دو رکعت نماز باین طریق نیت کند الخ *

All the treatises are written in ordinary Ta'lîq and Naskh by one and the same scribe.

(33)

(Nos. 2318-2319.)

foll. 266 ; lines 17–19 ; size 9½×6 ; 7×3½.

A collection of two treatises.

I. foll. 1ᵃ–119ᵇ.

No. 2318.

منشآت حسیني

MUNSHA'ÂT-I ḤUSAYNÎ.

A collection of letters written during the time of the emperor Shâh 'Âlam and the Governor-General Warren Hastings relating to the incidents which took place after the death of Nawwâb Ḏulfaqâr ud-Daulah Najaf Khân Bahâdur (who recovered the city of Âgrah from the Jâts, was appointed Amîr ul-Umarâ with the title of Ḏulfaqâr ud-Daulah by Shâh 'Âlam, and died in A.H. 1196=A.D. 1781).

Author: Sayyid Muḥammad Ḥusayn ibn Sayyid Zayn ul-Islâm سید محمد حسین ابن سید زین الاسلام.

Beginning:—

.... بیقیاس و سپاس قدسی اساس نیاز بارگاہ صانعی کہ بیک حرف کن الخ *

It would appear from the preface that in A.H. 1194=A.D. 1780, the author attached himself as a Munshî to Mr. James Brown, whom he accompanied to the Deccan and then to Calcutta. On the death of Ḏulfaqâr ud-Daulah in A.H. 1196=A.D. 1781 Nawwâb Mu'în-ud-Daulah, appointed by Warren Hastings to look after the state affairs, was sent to Banâras. In the meantime the dispute that followed the death of Nawwâb Ḏulfaqâr ud-Daulah was settled, and Mirzâ Muḥammad Shafî' Khân Bahâdur Nâṣir Jang became the Amîr ul-Umarâ. Communication by means of letters between Warren Hastings and Shâh 'Âlam, and other chiefs and nobles of the state was resumed. The author and his brother Munshî Mîr Muḥammad Shâh were then entrusted with the work of correspondence, and they were asked to collect and arrange copies of these letters in the form of a book.

Written in small Nîm-Shikastah.

Not dated; 19th century.

II. foll. 120ᵇ–266ᵃ.

No. 2319.

شرح مکاتبات علامی

SHARḤ-I MUKÂTABÂT-I 'ALLÂMÎ.

An explanation of the difficult words and phrases used in the Mukâtabât-i 'Allâmî, i.e. the letters written by Abul Faḍl and collected by 'Abd uṣ-Ṣamad (see No. 867).

Author: Muḥammad Sa'd محمد سعد.

Beginning:—

سپاس بیقیاس دادار بیهمال را کہ صناعت انشاء و حرفت املاء الخ *

In an incomplete versified chronogram at the end the author adopts the *takhallus* غالب. Therefore it seems probable that he is identical with Muḥammad Sa'd Ġâlib, the author of the 'Âfiyah (see No. 771) and other grammatical works (see Nos. 776, 778, etc.).

Written in Ta'lîq, inclined to Shikastah.
Not dated; 19th century.

(34)

(No. 2320-2321.)

foll. 11; lines 15–25; size $8\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3\frac{1}{2}$.

A collection of two treatises.

I. foll. 1ᵇ–10ᵃ.

No. 2320.

معینیه

MU'ÎNÎYAH.

A Persian translation of an Arabic treatise on inflexion.

Beginning:—

آغاز میکنم من این تصنیف را بنام خدائی که رحمن است برحمت عامه الخ *

Neither the name of the author of the original work, nor that of the translator, is given anywhere in the text.

In the conclusion the translator says that he gave the title of معینیه to his translation:

الحمد لله تعالی که مطابق خاطر فاطر ترجمه باتمام رسید و اسم ترجمه معینیه گردید *

A note on the title-page says that it is the first Juz of a translation of Mu'înîyah:

الجزء الاول ترجمهٔ معینیه *

In a note on the same page by a former owner the tract is called ترجمهٔ معینیه.

It would however appear from a line of the Arabic original that the author wrote it for his son Arshad:

اعلم یا ارشد ارشدک الله تعالی ارشاد انا ما الخ *

II. foll. 10a–11b.

Arabic.

No. 2321.

(رسالهٔ نحو)

(RISÂLAH-I NAḤW.)

A short tract on Arabic syntax without title or author's name.

Beginning :—

الحمد لله رب العالمين .... اعلم يا بني اطال الله تعالي عمرك الخ *

The author wrote the tract for his son, whose name he does not give, however.

Written in two different hands, Nasta'lîq and Ta'lîq.

Not dated ; 19th century.

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(35)

(Nos. 2322-2323.)

foll. 43 ; lines 9 ; size 10×7 ; 8×4¼.

Two treatises and fragmentaries.

I. foll. 1b–17b.

No. 2322.

رسالهٔ حسن بصری

RISÂLAH-I ḤASAN BAṢRÎ.

A treatise on the glory and honour of the holy city of Mecca and the Ka'bah, the virtues of pilgrimage, etc. etc., based on traditions of the Prophet. The treatise is said to be a translation of an Arabic treatise by Hasan Basrî. The name of the translator is not given.

Beginning :—

الحمد لله رب العالمين .... بدانكه اين رسالهٔ مختصر ترجمهٔ رسالهٔ خواجه حسن بصريست الخ *

Abû 'Alî Ḥusayn bin Ḥasan of Baṣrah, to whom the Arabic original is ascribed, was a saint of great celebrity. Some say he was the Khalîfah of the fourth Caliph 'Alî, and enjoyed the company of Imâm Ḥasan, Khwâjah Kumayl and one hundred and thirty Ṣaḥâbîs. He died in Rajab, A.H. 110=A.D. 728. For his life see Mir'ât ul-Asrâr, fol. 95[a]; etc. etc.

It would appear from the preface that the tract consists of sayings and precepts of Ḥasan which he once wrote to a friend at Mecca who, pressed by poverty, wanted to leave the city.

Foll. 18[a]–19[a]. Twelve precepts (دوازده کلمه) by the Prophet.

Foll. 19[a]–23[b]. Twenty-five maxims, said to be taken from the Ṣuḥuf of the Prophet Ibrâhîm. This is followed by some fabulous accounts, occupying foll. 23[b]–25[b].

II. foll. 26[b]–29[a].

No. 2323.

احکام غالب و مغلوب

AḤKÂM-I ĠÂLIB WA MAĠLÛB.

A treatise on taking omens in respect of 'victory' or 'defeat' between two persons or parties, by reckoning of the letters of the alphabet in the names of the parties concerned.

Beginning:—

حکیم ارسطاطالیس ارسطو بن نقوماس فدونی (*sic*) وزیر حضرت ذوالقرنین از برای او وضع کرده الخ *

The work is ascribed to Aristotle, and is half-believed to have been written by him for Alexander the Great.

Foll. 29[b]–33[a]. Prayers to be recited on seeing the new moon, followed by some charms.

Foll. 34[b]–37[a]. Interpretation of the dreams of each day of the month.

Foll. 35[b]–37[a]. Religious instruction relating to the practices and observances of daily life.

Foll. 37[b]–41[a]. Blank.

Foll. 41[b]–43[a]. The ninety-nine names of God.

Written in fair Nasta'liq and Naskh.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found in several places.

(36)

(Nos. 2324-2325.)

foll. 21; lines 19; size 7 × 4¾; 4½ × 2¾.

Two treatises.

I. foll. 1b–12a.

No. 2324.

(رسالۂ کرہ)

(RISÂLAH-I KURAH.)

A treatise on the preparation and working of the astrolabe, and other astrological and astronomical matter, similar to the one noticed in Ethé, Ind. Office Lib. Cat., No. 2528.

Beginning :—

الحمد لله رب العالمین .... فصل اول در معرفت عمل بر کرہ کردن بهر عرض که خواهد الخ *

Neither the author's name, nor the title of the work, is given anywhere in the text, but the title-page contains the endorsement رسالہ در معرفت کرہ.

The tract is divided into twenty-six short sections, as follows :—

1. fol. 1b. فصل اول در معرفت عمل بر کرہ کردن بهر عرض که خواهد.
2. ib. فصل دوم در معرفت ارتفاع گرفتن
3. fol. 2a. فصل سوم در معرفت طالع از ارتفاع
4. ib. فصل چهارم در معرفت ارتفاع از طالع
5. fol. 2b. فصل پنجم در معرفت دایر و ساعات مستوی و معوج و اجزای ساعات *
6. fol. 3b. فصل ششم در معرفت تعدیل النهار
7. ib. فصل هفتم در معرفت میل آفتاب و بعد کواکب از معدل النهار و غایة ارتفاع *

8. fol. 4a. فصل هشتم در معرفت درجهٔ ممر کوکب و درجهٔ طلوع و غروب و مطالع ایشان ببلد و استوی *

9. fol. 4b. فصل نهم در معرفت تقویم سیارة

10. *ib.* فصل دهم در معرفت تسوية البيوت

11. fol. 5a. فصل یازدهم در معرفت تقویم آفتاب

12. *ib.* فصل دوازدهم در تقویم کواکب ثابته

13. *ib.* فصل سیزدهم در معرفت (ظل) از ارتفاع و ارتفاع از ظل

14. fol. 5b. فصل چهاردهم در معرفت طالع سال مستقبل از سال ماضي

15. *ib.* فصل پانزدهم در معرفت ارتفاع قطب فلک البروج

16. *ib.* فصل شانزدهم در معرفت سمت از ارتفاع

17. fol. 6a. فصل هفدهم در معرفت طالع از سمت

18. *ib.* فصل هژدهم در معرفت دائرهٔ نصف النهار و مشرق و مغرب

19. fol. 6b. فصل نوزدهم در معرفت عرض بلد و تحقیق آن

20. fol. 7a. فصل بیستم در معرفت طول بلد

21. fol. 7b. فصل بیست و یکم در معرفت سمت قبله

22. fol. 8a. فصل بیست و دوم در معرفت اوقات نماز

23. fol. 8b. فصل بیست و سوم در معرفت وضع کردن کرة بر افق مختلف *

24. fol. 10a. فصل بیست و چهارم در معرفت عرض افق حادث

25. fol. 10b. فصل بیست و پنجم در معرفت مطارح شعاعات

26. fol. 11a. فصل بیست و ششم در معرفت تسیدرات

II. foll. 12^b–21^a.

No. 2325.

(رساله در معرفت اسطرلاب)

(RISÂLAH DAR MA'RIFAT-I ASṬARLÂB.)

Another anonymous treatise on the astrolabe.

Author: Muḥammad bin 'Alî ul-Mûsawî محمد بن علي الموسوی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على محمد و آله الطاهرين الى يوم الدين الخ *

It would appear from the short preface that the author wrote this tract at the request of an Amîr, whom he designates thus مولاناء امير سپهسالار اجل سيد ولی النعم فخر الدين جمال الا سلام.

The tract consists of two *Qism*.

Qism I, fol. 12^b, in thirty-two short chapters (*Bâb*).

Qism II, fol. 17^b, in forty *Bâb*.

The tract breaks off with the thirty-sixth *Bâb*.

Both treatises are written in small Nasta'lîq by one scribe.

Not dated; 17th century.

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(37)

(Nos. 2326 2327.)

foll. 44; lines 13: size $8 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

A modern and very badly written MS. containing two small collections of letters of little importance.

I. foll. 1^a–13^b.

No. 2326.

رقعات کنهر داس

RUQA'ÂT-I KANHAR DÂS.

A few private letters, by Kanhar Dâs کنهر داس.

The preface, hopelessly defective and illegible, begins thus:—

.... که برازندهٔ مرادات جاویدانی .... بمیامن حضرت رسالت پناهی و نبوت الخ *

The first letter begins thus on fol. 1b:—

کمترین بندهٔ درگاه .... کنهر داس جبین حکوک ضراعت (؟)
بر اراضی نهاده الخ *

II. foll. 14a-44a.

No. 2327.

انشاء گدا

INSHÂ-I GADÂ.

Letters written to relatives and friends by Haldhal Singh هلدهلسنگه.

Beginning:—

یاد خدائی که خاک را باغ و باغ را بلبل دهد الخ *

It would appear from the preface that the author wrote these letters in A.H. 1165=A.D. 1751 giving the title انشاء گدا to the collection.

Written in bad Ta'lîq.

Dated 1193 Faṣlî.

(38)

(Nos. 2328-2329.)

foll. 101; lines 15; size 8¼ × 5¼; 6¼ × 3¾.

A collection of the prose writings of Ẓuhûrî and Ni'mat Khân 'Âlî.

I. foll. 1a-66b.

No. 2328.

منثورات ظهوری

MANṢÛRÂT-I ẒUHÛRÎ.

The prose writings of Ẓuhûrî.

1. Preface to Nauras نورس beginning:—

سرود سرایان عشرتکدهٔ قال الخ *

See No. 284 III.

2. Preface to Khwân-i Khalîl خوان خلیل ; beginning on fol. 7b :—

ای از تو بر اهل تخت الخ *

See No. 284 I.

3. Preface to Gulzâr-i Ibrâhîm گلزار ابراهیم ; beginning on fol. 22a :—

خرمی چمن سخن بطراوت حمد الخ *

See No. 284 II.

4. Mînâ Bâzâr مینا بازار ; beginning on fol. 31a :—

عصمتیان روپوش حیا پرور و خلوتیان عفت گوش پاک نظر الخ *

See No. 284 V.

At the end, fol. 51a, it is called زنانه بازار.

5. رقعات or the five love letters, called پنج رقعه and also تبسم شهدا ; beginning on fol. 51a :—

شهید تبسم دیت عشوه خونبها الخ *

See No. 284 IV.

II. foll. 67a–101b.

No. 2329.

وقایع حیدر آباد

WÂQÂ'I' ḤAYDARÂBÂD.

The siege of Ḥaydarâbâd, by Ni'mat Khàn 'Âlî ; beginning on fol. 67a :—

دمی که مدرس کتاب الخ *

See No. 370 IV, etc. etc.

The events described here are dated 13 Rajab, fol. 67a ; 14 Rajab, fol. 71a ; 15 Rajab, fol 76a ; 14 Sha'bân, fol. 78a ; 15 Sha'bân, fol. 73b ; a lacuna after fol. 83b ; 18 Sha'bân, fol. 87b ; 21 Sha'bân, fol. 97a ; 22 Sha'bân, fol. 98b, breaking off after nine lines thus :—

ازهار مقصودات در بساتین مرجوات شگفت .... *

Written in ordinary Ta'lîq with marginal notes.

Dated, fol. 66b, 17 Muḥarram, A.H. 1222.

Scribe : شاه زمان خان ;

The seals of Nawwàb Sayyid Vilâyat 'Alî Khàn and Sayyid Khwurshîd Nawwàb are found at the beginning and end of the copy.

(39)

(Nos. 2330-2331.)

foll. 55; lines 16–23; size 12¼ × 7½; 9 × 4¼.

A collection of two treatises.

I. foll. 1b–21b.

No. 2330.

شرح خلاصة الحساب

SHARH-I KHULÂSAT UL-HISÂB.

An incomplete commentary on the Khulâsat ul-Hisâb of Bahâ ud-Dîn 'Âmilî (*d.* A.H. 1030=A.D. 1621). For other commentaries see Nos. 1032–1036.

Neither the commentator's name, nor the title of the commentary, is given anywhere, and it begins at once with the commentary thus:—

قال المصنف جعله الله مغفوراً و بعثه معفواً و مسروراً بسم الله الرحمن الرحيم الخ *

Out of the ten *Bâb*, into which the original work is divided, the present MS. comprises only a portion of the first *Bâb* and breaks off with the following words:—

پس موافقت او به صحت عمل خبر میدهد فافهم .... *

The text is represented by the letter م and the commentary by ش

Foll. 22b–23b. Only the earlier portion of the preface of a commentary on the Khulâsat ul-Hisâb of Bahâ ud-Dîn, entitled انوار خلاصة الحساب by 'Ismat Ullah bin A'zam bin 'Abd ur-Rasûl Sahâranpûrî عصمت الله بن اعظم بن عبد الرسول ساکن سهارنپور, completed in A.H. 1086=A.D. 1675, for which the title forms a chronogram; beginning:—

پاک است انکه نزد او علم حساب است بصفات کمال او الخ *

II. foll. 32b–55a.

Arabic.

No. 2331.

شرح مسلم الثبوت

SHARH-I MUSALLAM AṢ-ṢUBÛT.

An Arabic commentary on Muḥibb Ullah bin 'Abd ush-Shukûr's well-known work Musallam aṣ-Ṣubût on the principles of jurisprudence.

Commentator: Mullâ Barakàt Ilâhâbâdî ملا برکت الہ آبادی.

Beginning:—

الحمد لله رب العالمين .... قال المصنف في الحاشية الخ *

The name of the commentator is not given in the work itself, but in an endorsement on the title-page he is said to be ملا برکت الہ آبادی

The author of the original work Qâḍi Muḥibb Ullah bin 'Abd ush-Shukûr was born at Karah, a village in Bihâr. He was a profound scholar of his age, and the emperor Aurangzib appointed him Qâḍî of Lucknow. He wrote several works, and died in A.H. 1119 = A.D. 1707. See Ḥadâ'iq ul-Ḥanafiyah, p. 431; Subḥat ul-Marjân, p. 76; Ma'âṣir ul-Kirâm, p. 211; Bûhâr Lib. Cat., vol. ii, p. 159; etc.

The treatise is incomplete, and on the title-page it is said to comprise only the first juz of the commentary. It breaks off in the middle of the second *Maqâlah* with the following words:—

و اما الوهم فلما فيه من تجسم المجرد و تصوير المعقول ينزل الي المرتبة السفلي .... *

The MS. is written in ordinary Ta'lîq by one scribe.

Not dated: 19th century.

(40)

(Nos. 2332-2333.)

foll. 237 ; lines 23 ; size $10\frac{1}{4} \times 8$; 9×6.

A collection of two treatises.

I. foll. 2ª–204ᵇ.

No. 2332.

فرهنگي دبستان

FARHANGÎ-I DABISTÂN.

A work on Persian grammar, treating at great length of the meanings of the separate letters of the alphabet and their permutation; of syntax, rhetoric, etc.

Author: Abd ur-Raḥîm Gorakhpûrî عبد الرحيم گورکهپوري.

The author, a man of great versatility of genius, was the greatest of the last of the prolific writers of India, and died recently at Calcutta.

The MS. is defective at the beginning, and opens abruptly thus :—

.... سوای این نقوش که در جداول پیشرفته نگاشته شده اند چند نشان دیگر الخ *

Internal evidence shows that the work consists of four *Rukn*, but it is difficult to say how many folios are missing at the beginning. On the margin of fol. 2ª, where the work opens, the following note, vaguely written in a different hand, tends to suggest that the earlier portion of the work, comprising the first and second *Rukn*, treats of the letters of the alphabet :—

رکن اول و دویم مفاصل یا رسالهٔ حروف و از ارکان چار گانهٔ کتاب فرهنگی دبستان آموزندهٔ پارسي زبان *

The above statement is supported by another note at the end of this section (fol. 41ᵇ) :—

تمت رکن اول و دویم یا رسالهٔ حروف از ارکان چهار گانهٔ فرهنگ *

Foll. 42–46, 48-49 are blank. Fol. 25ᵇ is to be followed by 47, after which there seems to be a lacuna.

Rukn III, on syntax (نحو) in four *Maqâlah* and a *Khâtimah*; beginning on fol. 58ª :—

نحو یا سخنسازی دانش چندین ضوابط و دستورات است الخ *

Foll. 50ᵃ–56ᵃ, a detailed list of the contents of *Rukn* III.

Fol. 57ᵃ blank.

In the subscription, at the end of this *Rukn* (fol. 128ᵃ), it is said that this section was completed in A.H. 1246, corresponding with A.D. 1831.

Rukn IV, on rhetoric (بلاغت); beginning on fol. 130ᵃ :—

علم بلاغت دانش چندین اصول و ضوابط است که می آموزند الخ *

The author, who does not reveal his name in the work, is mentioned in several notes, see foll. 2ᵃ, 41ᵇ, 58ᵃ, and 130ᵃ. For his other works see Cal. Mad. Lib. Cat., pp. 56, 105, and 107.

II. foll. 206ᵃ–237ᵇ.

No. 2333.

منتخب تاریخ فرشته

MUNTAKHAB-I TÂRÎKH-I FIRISHTAH.

Extracts from *Maqâlah* XII of the Târîkh-i Firishtah (see Nos. 538-539), containing biographical notices of the saints of India; beginning: —

در دانشوران کشور تحقیق و عاملان لوای توفیق الخ *

It breaks off at the beginning of the description of Hindûstân.

Written in Ta'lîq.

19th century.

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(41)

(Nos. 2334-2335.)

foll. 67; lines 14-19; size 9¼ × 6; 6¾ × 3¾.

Two treatises.

I. foll. 1–41ᵇ.

No. 2334.

مقصد الاقصی

MAQṢAD UL-AQṢÂ.

A mystico-theological tract.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين .... اما بعد چنين گويد اضعف الضعفا و خادم الفقرا عزيز ابن محمد نسفي كه جماعت درويشان الخ *

There has been a good deal of controversy regarding the work and its author. It would appear from Ḥâj. Khal., vol. vi., p. 90, that Maqṣad ul-Aqṣâ, a work on mysticism by 'Azîz bin Muḥammad un-Nasafî, is in Arabic; also that it was translated (into Persian) by Kamâl ud-Dîn Ḥusayn Khwârazmî (*d.* A.H. 845=A.D. 1441). The same Ḥâj. Khal. further states that the author of the Ḥabîb us-Siyar remarks that Khwàrazmî's translation, also entitled Maqṣad ul-Aqṣâ, though excellent in many respects, is not free from defects. Now Ḥabîb us-Siyar, vol. iii, Juz. 3, p. 144, while noticing the life of Kamâl ud-Dîn Ḥusayn Khwârazmî, observes that the Maqṣad ul-Aqṣâ by Khwârazmî is a translation of مستقصي Mustaqṣâ. (See Ḥâj. Khal., vol. v, p. 526, Nos. 11950 and 11951); but with it the present work seems to have no connection.

In the Âṣaf. Lib. Cat., vol. i, p. 482, two Persian works on Ṣûfism and asceticism, and both bearing the same title Maqṣad ul-Aqṣâ, are noticed. One of those two is said to be by Kamâl ud-Dîn Ḥusayn Khwârazmî and the other by 'Azîz bin Muḥammad Nasafî.

A copy of the work, which seems to be identical with the present, is noticed in G. Flügel, iii, p. 457. Flügel, vol. iii, p. 489, also notices a Turkish translation of the work, by one Ibrâhîm bin 'Abd Ullah, bearing the same title Maqṣad-i Aqṣâ.

In the Âyâ Ṣûfiyah Lib. Cat., No. 2054, where another copy of the work exists, the author is called 'Azîz bin Mahmûd (perhaps a mistake for Muḥammad) un-Nasafî, and the date of his death is given as A.H. 710 =A.D. 1310.

As regards the time in which 'Azîz bin Muḥammad Nasafî flourished, internal evidence shows that he lived in the seventh or eighth century of the Hijrah, and the date of his death, given in the Âyâ Ṣûfiyah Cat., *loc. cit.*, seems to be correct. On fol. 10ᵃ he refers to the well-known work عوارف المعارف of Shaykh Shihâb ud-Dîn Suhrawardî (*d.* A.H. 632=A.D. 1234). He also repeatedly refers to Sa'd ud-Dîn Ḥummû'î (*d.* A.H. 650=A.D. 1252), see foll. 21ᵇ, 22ᵃ, etc. Again on fol. 15ᵇ he quotes the well-known saint Ṣadr ud-Dîn Rûmî (*d.* A.H. 672=A.D. 1273).

From a statement on fol. 26ᵇ it would appear that the author wrote this work at the age of eighty years:—

درین هشتاد سال هر کجا دانائي وزیرکي نشان میدادند میرفتم مدتها در خدمت ایشان مي بودم *

In my opinion the present work is a translation of 'Azîz bin Muḥammad Nasafî's Arabic work Maqṣad ul-Aqṣâ, and it seems that the omission of the translator's name is the cause of so great confusion. It should also be mentioned that this work must not be confounded with Muḥammad bin Muḥammad Ġazâlî's (*d.* A.H. 505=A.D. 1111) work of the same title, containing an explanation of the ninety-nine names of God (see Goth. Arab. Cat., No. 337).

The work is divided into eight *Faṣl*, followed by several *Bâb* some of which consist of several sections, as follows:—

Faṣl I, fol. 2ᵃ:

فصل اول در بیان آنکه رونده کیست و راه رو چیست و منزل چند است و مقصد کدام است *

Faṣl II, fol. 3ᵇ:

فصل دوم در بیان آنکه شریعت و طریقت و حقیقت چیست *

Faṣl III, fol. 5ᵇ:

فصل سوم در بیان انسان کامل *

Faṣl IV, fol. 6ᵃ:

فصل چهارم در بیان کامل آزاد *

Faṣl V, fol. 7ᵃ:

فصل پنجم در بیان صحبت *

Faṣl VI, fol. 8ᵃ:

فصل ششم در بیان ترک *

Faṣl VII, fol. 9ᵇ:

فصل هفتم در بیان سلوک *

Faṣl VIII, fol. 11ᵃ:

فصل هشتم در بیان نصیحت *

Then follow the *Bâb*:—

Bâb I, fol. 12ᵇ. باب اول در بیان قول اهل تصوف

Bâb II, fol. 17ᵇ. باب دوم در افعال خداوند عز و جل

Bâb III, fol. 26ᵃ. باب سوم در معرفت ظاهر و باطن انسان

Bâb IV, fol. 28ᵇ. باب چهارم در بیان نطفه

The copy is written carelessly, and the arrangement of the divisions appears confused in several places.

Fol. 9 should be placed after fol. 6.

Written in ordinary Ta'lîq.

The colophon says that one Mu'izz ud-Dîn Rashîdî Qâdirî Ja'far Tayyârî of Mehdâwân, Parganah Shâhpûr, Munayr, in Bihâr, got the treatise translated by بھنک لعل کایتھ of Munayr.

Dated 9 Dulq'ad, A.H. 1193.

II. foll. 42ᵇ–67ᵃ.

No. 2335.

(رسالهٔ آیات بینات)

(RISÂLAH-I ÂYÂT-I BAYYINÂT.)

A theological tract, being a sort of critical analysis of theological doctrines held by the Sunnîs and the Shî'ahs.

Beginning :—

اللهم اهدنا الصراط المستقیم سوال در فرقه هائی اسلامیه قیل و قال و بحث و جدال بسیار است الخ *

Neither the author's name, nor the title of the work, is given in the text, but in the following note at the end it is said that the treatise Risâlah-i Âyât-i Bayyinât is by Muhammad 'Alî : رسالهٔ آیات بینات من تصنیف مولوی محمد علیصاحب.

The author attempts to determine the truth by comparing facts from both Sunnî and Shî'ah sources and thereby to settle the dispute between the two sects.

Written in a hasty careless Ta'lîq.

Not dated ; 19th century

The title-page of this treatise contains the seal of one الهی بخش, dated A.H. 1290.

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(42)

(Nos. 2336-2337.)

foll. 192 ; lines 23–26 ; size $9\frac{1}{4} \times 6$; 7×4.

A collection of two treatises.

I. foll. 1a–126b.

No. 2336.

(رسالۂ عروض)

(RISÂLAH-I 'ARÛḌ.)

An anonymous, but useful, treatise on Persian metre, rhyme, etc.
Author: Qabûl Muḥammad قبول محمد.
Beginning:—

حمد وافر و ثنای متکاثر صانعی را سزاست که نوع انسانرا از تمامی مخلوقات بصنایع گونا گون و بدایع بوقلمون آفرید الخ *

The author does not assign any title to the work, nor does he divide it into particular chapters or sections.

The work deals with the use and meanings of the separate letters of the Persian alphabet, metre, rhyme, prosody and poetical figures illustrated by quotations from ancient and modern poets and authors.

According to a versified chronogram at the end, fol. 126b, the date of completion of the work is expressed by the word غرّه, the numerical value of which is 1205 (A.H.)=1790 (A.D.) but it is interpreted in words as A.H. 1237=A.D. 1821:

که سنه یک هزار و دو و صد و سی و هفت هجری باشد *

Written in fair Ta'lîq.

In the colophon the scribe نجف علی ابن سید شرفعلی says that he completed the transcription of the copy on the 10th of Rajab, A.H. 1265. He further quotes a chronogram expressing the date of his birth, A.H. 1221=A.D. 1806.

II. foll. 127a–192b.

No. 2337.

کیمیای سعادت

KÎMIYÂ-I SA'ÂDAT.

Extracts from Muḥammad bin Muḥammad ul-Gazâlî's famous ethico-mystical work Kîmiyâ-i Sa'âdat. See Nos. 1346-1347.

Beginning:—

شکر و سپاس فراوان بعدد ستارگان آسمان الخ *

The treatise is only a fragment of the Kîmiyâ-i Sa'âdat and contains extracts chiefly from the introductory chapters or 'Unwân (foll. 1–26 of No. 1346) and the third *Rukn* (foll. 121–134 of No. 1346).

The MS. breaks off abruptly with the following words:

پس باید که آدمي سخن جز بقدر ضرورت نگوید و الا نه خاموشی گزینند .... *

Written by the scribe of the preceding treatise.

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(43)

(Nos. 2338-2339.)

foll. 95; lines 15–21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 4$.

A collection of two treatises.

I. foll. 1ᵇ–62ᵇ.

No. 2338.

سراج القلوب

SIRÂJ UL-QULÛB.

A historical work containing legendary accounts of the creation of the world, the heavens, paradise, hell, the prophets, the angel of death, the day of resurrection, etc. etc.

Author: Sa'îd bin Muḥammad ul-Qaṭṭân Ġaznawî سعید بن محمد القطان غزنوی.

Unfortunately there is a big worm-hole at the very beginning of the copy and a good deal of the opening lines is thus wanting.

Beginning:—

تصنیف .... رین (کمترین) سعید بن محمد القطان غزنوی و سراج القلوب نام نهاد و قصۀ ...... و صفت آفرینش عالم و آسمان و زمین الخ *

There is a lacuna after fol. 58ᵇ.

The MS. is in a damaged condition and also badly wormed.

Written in ordinary Ta'lîq.

Dated 26 Ḏul-ḥijjah, the forty-first regnal year of Aurangzîb, A.H. 1108.

Scribe: غیاث الدین ولد خدا بخش.

II. foll. 64ª–95ᵇ.

No. 2339.

راحت القلوب

RÂḤAT UL-QULÛB.

A theological tract.

Author: Mubârak Fayḍ Ullah مبارک فیض الله.

Beginning:—

الحمد لله رب العالمین طوبی الغافرین و الصلوة علی رسوله الخ *

The work consists of nineteen *Bâb*, enumerated at the beginning.

The MS. is in a hopelessly damaged condition, and folios have been misplaced in many places causing great confusion. Many folios also are missing.

Written diagonally by the scribe of the preceding treatise.

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(44)

(Nos. 2340-2341.)

foll. 13; lines (centre col.) 9; margl. col 16; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

A collection of two poetical works

I. Centre Col. foll. 1ᵇ–13ᵃ.

No. 2340.

کریما

KARÎMÂ.

The well-known Masnawî poem, ascribed to Sa'dî.

See Nos. 92–(22); 112 and 113.

Beginning:—

کریما ببخشای بر حال ما الخ *

II. Margl. Col. foll. 1b–13a.

No. 2341.

محمود نامه

MAHMÛD NÂMAH.

The popular Dîwân, ascribed (wrongly however) to the authorship of Sultân Mahmûd Gaznawî. See No. 442.

Beginning:—

ای داغ بر دل از غم خال تو لاله را الخ *

See Ethé, Ind. Office Lib. Cat., No. 1768-(2).

A few verses of the letters س and ش (foll. 6b and 7a) are wanting.

Written in ordinary Nasta'liq within gold borders and illuminated lines with a modern tasteless head-piece.

Not dated; 19th century.

Presented by Shihâb ud-Dîn Khân, Assistant Librarian.

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(45)

(Nos. 2342-2343.)

foll. 66; lines 12; size 8×6; 5×3½.

Collection of two Sûfic treatises.

I. foll. 1b–42a.

No. 2342.

شرح رباعي ابو سعيد ابو الخير

SHARH-I RUBÂ'Î-I ABÛ SA'ÎD ABUL KHAYR.

Comments on Abû Sa'îd bin Abul Khayr's (*d.* A.H. 440=A.D. 1049) popular Rubâ'î beginning حورا بنظارهٔ نگارم صف زد الخ. and generally supposed to possess a healing virtue when recited to a diseased person.

Commentator: 'Ubayd Ullah bin Mahmûd ush-Shâshî عبيد الله بن محمود الشاشي.

Beginning :—

الحمد لله فياض الحكم و المواهب و موصل الطالبين الى المطالب الخ *

The commentary is preceded by a short discourse on some mystical points connected, as the commentator himself says (fol. 2ᵇ), with his explanation of the Rubâ'î.

The commentary itself begins thus on fol. 5ᵃ :

بعد از تقرير اين مقدمات يقول العبد الضعيف عبيد الله بن محمود الشاشي كه مراد از حورا آن جماعتى اند از حوران وغير ايشان كه بر سر بيمار حاضر ميشوند الخ *

In the beginning the commentator says that for long he had a keen desire to understand the meaning of the aforesaid Rubâ'î, but various occupations prevented him from paying deep attention to its meaning, until it was brought to his ears that some friends of the Amîr ul-Umarâ Jalâl ud-Dîn Amîr Bâyazîd, at the Amîr's request, had commented upon the Rubâ'î. These comments, says 'Ubayd Ullah, though valuable, could in no way quench his thirst. Hence the present commentary.

Copies of the same commentary, without the commentator's name, are noticed in Rieu, ii, p. 862 (No. IV); Ethé, Bodl. Lib. Cat., Col. 802, Nos. 22 and 27; Ethé, Ind. Office Lib. Cat., No. 1919-(2). See also W. Pertsch, Berlin Cat., p. 47ᵇ.

There is a lacuna after fol. 5ᵇ, and a good deal of the commentary is wanting.

The commentary is followed by several essays on the nature and rules of the spiritual life, mystical love, the spiritual progress of the soul, spiritual devotion, etc. etc.

II. foll. 43ᵇ-66ᵃ.

No. 2343.

(رسالهٔ تصوف)

(RISÂLAH-I TAṢAWWUF.)

This tract, containing similar Ṣûfic and mystical matter, begins thus after بسم الله الرحمن الرحيم .

خداوندا بعزت آنكه بفردا نيّت ذات متفردى الخ *

The author frequently quotes Shams-i Tabriz (see foll. 41ᵃ, 65ᵃ, etc.).

Fol. 29 and several other folios have been misplaced.

The catch-words, added in a later hand, are, in most instances, misleading.

Written in beautiful Naskh within gold and coloured borders.

Not dated; 16th century.

The MS. is in a damaged condition.

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(46)

(Nos. 2344-2345.)

foll. 13; lines 16–19; size $8\frac{3}{4} \times 4\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

Two tracts.

I. foll. 1ᵇ–8ᵃ.

No. 2344.

حکایات لطیف

ḤIKÂYÂT-I LAṬÎF.

A collection of jests and witty sayings, mostly relating to male and female wags.

Beginning:—

بعد حمد خدای رب العالمین و نعت نبی المرسلین صلی الله علیه و آله و اصحابه اجمعین حکایات چند مشتمل بر لطافت الخ *

The author does not mention his name. He simply says in the preface that he wrote these jests for those who took an interest in such things. The tract ends abruptly in the middle of the story of a parrot. The title حکایات لطیف appears on the title-page.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

II. foll. 9^b–13^a.

No. 2345.

رسالۀ علم اخلاق

RISÂLAH-I 'ILM-I AKHLÂQ.

Neither the author's name nor the title of the work is given in the text, but on the title-page the tract is called رسالۀ علم اخلاق.

Beginning:—

در نصایح ملوک آمده که هر سری که اورا خردی نیست همچو چشمی است که آب ندارد الخ *

The tract consists of moral anecdotes relating to kings, nobles and great men, extracted from standard works on ethics, such as ذخیرۀ الملوک (see fol. 11^a), etc.

Written in ordinary Ta'lîq.

Not dated; 19th century.

(47)

(Nos. 2346-2347.)

foll. 99; lines 9–16; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

Two treatises.

I. foll. 1^a–96^b.

No. 2346.

رقعات

RUQA'ÂT.

A defective, worm-eaten and damaged copy of a collection of letters, mostly written in the name of Nawwâb Amîn ud-Daulah Bahâdur to his father. The letters relate to the events connected with the reign of Farrukh Siyar (A.H. 1124–1131=A.D. 1713–1719), and to those that immediately preceded and followed his reign.

Written in a bad Nîm-Shikastah hand. The paper is worm-eaten and in most places is pasted over with patches so as to render the contents illegible.

Not dated; 19th century.

II. foll. 97ᵃ–99ᵇ.

No. 2347.

دیباچهٔ دیوان غني

DÎBÂCHAH-I DÎWÂN-I ĠANÎ.

Preface to the Dîwân of Muḥammad Ṭâhir Ġanî of Kashmîr, by his pupil Muslim.

Beginning :—

ای ذات تو سر دفتر افراد وجود
هر بود و نبود را ز بود تو نمود

The preface, in prose, abounds in praise of Ġanî. In the conclusion Muslim says that he, as a token of his gratitude towards his master, collected his verses and arranged them in the form of a Dîwân with the assistance of the eminent poet Malik Shahîd.

Written in ordinary Ta'lîq.

Not dated ; 19th century.

(48) (Nos. 2348-2349.)

foll. 95 ; lines 17 ; size 11×7 ; 8×4½.

گنجینه

GANJÎNAH.

A collection of Nashâṭ's miscellaneous prose and poetical writings in Arabic, Persian and Turkish, entitled Ganjînah-i Nashâṭ or 'The Pocket-Book of Nashâṭ.'

Author: Mirzâ 'Abd ul-Wahhâb, with the *takhalluṣ* Nashâṭ, میرزا عبد الوهاب المتخلص به نشاط .

Beginning :—

نخست چون بنگری جهاني بیني پر از چون و چند *

The author with his original name Mirzâ 'Abd ul-Wahhâb, was a native of Iṣfahân. He flourished during the reign of Fatḥ 'Alî Shâh Qâjâr of Persia (A.H. 1211–1250=A.D. 1796–1824), who held him in high estimation and honoured him with the title of Mu'tamad ud-Daulah. Riḍâ Qulî Khân, a contemporary biographer of Na'shâṭ, in

his Majma' ul-Fuṣaḥâ, vol. ii, p. 509, gives copious extracts from Nashâṭ's poetical writings, and remarks that he (Nashâṭ) was eminently skilled in prose and poetry, and was well-versed in Arabic, Persian and Turkish. The same Riḍâ Qulî adds further that Nashâṭ, who enjoyed a high reputation in his time, left the beautiful work Ganjînah, and died in A.H. 1244=A.D. 1828.

The work consists of heterogeneous matter including prose and poetical writings in Arabic, Persian, and Turkish without any arrangement.

I. foll. 1b-92b.

Prose.

No. 2348.

(منثورات)

(MANṢÛRÂT.)

A collection of the prose-writings of Nashâṭ, beginning with his preface to the Shâhinshâh Nâmah of Ṣabâ [see No. 1989-(1)]:

نخست چون بنگری جهان بینی پر از چون و چند همی بست و کشاد بینی ، ستم الخ *

This is followed by the author's preface to the Dîwân of Fatḥ 'Alî Shâh and other prose-pieces in Persian, Arabic, and Turkish in praise of his royal patron.

Other prose-writings are :—

On fol. 20a. نکاح نامهٔ شاهزاده حسن علی میرزا

On fol. 21b. رخصت شراب در تبریز در حضور نواب سپهر رکاب نائب السلطنة عباس میرزا *

On fol. 25b. در توصیف شهر شیراز

On fol. 26a. قبالهٔ نکاح نواب مستطاب شاهزاده آزاده عبد الله میرزا (Turkish)

Poetry :

On fol. 27b. در تهنیت بزم همایون و انجمن میمون هنگام مراجعت موکب اشرف از نهضت آذر بایجان بدار الخلافة *

On fol. 29b. در تهنیت عید همایون

On fol. 30b. در مدح اشرف مصدر بلغز آئینه

On fol. 32a. در تاریخ عمارت سلطانیه

On fol. 32b. مثنوی در تاریخ عمارت مبارکه سلطانیه که هر مصرع یک تاریخ است *

On fol. 33a. تغزل قصیدهٔ بر حسب امر اشرف در تتبع امیر معزی گفته شدهٔ *

On fol. 34a. در تهنیت عید همیون و حرمان خود از خدمت حضور جشن سلطانی *

On fol. 35a. در تهنیت عید و جلوس عمارات مبارکه گلستان

On fol. 37a. در تهنیت عید همایون

On fol. 38a. Tarkîb-band.

On fol. 40b. در ماه مبارک رمضان در تتبع حکیم انوری حسب الامر اشرف بعرض رسانید *

On fol. 41a. در پردهٔ تصویر شکار گاه همایون نگارش یافت

On fol. 42b. (Arabic) در تهنیت فصل ربیع عرضه رفت

On fol. 43b. (Turkish) در تهنیت عید همایون

On fol 45a is a prose piece in the form of a *Munâjât*, followed by two prose pieces in Turkish.

The above is followed by a collection of letters written on behalf of the author's royal patron to several distinguished persons. The important persons to whom some of these letters are addressed are:

The Emperor Napoleon; foll. 47a–49a.
King of England (George III); fol. 49a.
King of France; foll. 50a–50b.
Maḥmûd Shâh Afgân, ruler of Qandahâr and Kâbul; fol. 50b.
Shaykh Aḥmad (in Arabic with interlinear paraphrase in Persian); foll. 52a, 55b
Sayyid 'Alî (also in Arabic); fol. 52b.
Sa'ûd Wahhâbî (in Arabic); fol. 57a.
Mirzâ Abul Qâsim; fol. 57b.

Then follow several letters without headings. The above are followed again by several unheaded letters after which is found a collection of letters which the author himself wrote to his royal patron, princes, nobles and his personal friends, and also some which he wrote on behalf of others.

II. foll. 92b–95b.

Poetry.

No. 2349.

(غزليات نشاط)

(ĠAZALIYÂT-I NASHÂT.)

A few Ġazals by Nashât without any order.

Beginning :—

ز صبا گمگشتگان پرسید ازان کوی
سراغ تشنگان جوئید از جوی
مي بيغش بتي دلكش دلي خوش
لب ساقی لب ساغر لب جوی

Collections of Nashât's writings are noticed in Rieu, ii, p. 722; Rieu Sup., No. 1881. See also Ethé, Bodl. Lib. Cat., No. 1200, where an account of the poet, by Sir Gore Ousely, is given.

The Ganjînah was printed in Tihrân. A.H. 1266.

In the colophon the scribe, who does not give his name, says that he transcribed the copy for one Âqâ Muḥammad Karim.

Written in ordinary Nasta'lîq.

Not dated: 19th century.

There are three seals at the end of the copy, but all of them are illegible.

(49) (Nos. 2350-2351.)

foll. 383; lines 15; size 9½ × 6; 6¾ × 3½.

A collection of two works.

I. foll. 1b-38a.

No. 2350.

تذكرة المعاصرين

TADKIRAT-UL-MU'ÂṢIRÎN.

The well-known anthology of Persian poets, by Ḥazîn. See No. 407.

Beginning:—

تعالى الله حمد بيچوني كه اوراق پريشان مجموعهٔ كون و مكان را الخ *

It ends with the usual subscription found in many other copies.

II. foll. 38b-383b.

No. 2351.

(منثورات)

(MANṢÛRÂT.)

A vast collection of letters, elegant prose-pieces and writings of eminent authors, compiled by Muḥammad 'Alî Tamannâ bin Khwâjah 'Abd Ullah Tâ'id 'Azîmâbâdî محمد علي تمنا بن خواجه عبد الله تائيد عظيم آبادى *

There is no direct proof to show that the compiler of the present work is Muḥammad 'Alî Tamannâ, but internal evidence shows that the compilation is due to him. On fol. 379a we find a خطبه or introduction by Mirzâ Qatîl (*d.* A.H. 1233=A.D. 1817), in which he says that he wrote it for the Bayâḍ of Khwâjah Muḥammad 'Alî son of Khwâjah 'Abd Ullah Tâ'îd; while the introductory heading of the same introduction runs thus: 'Introduction which Qatîl wrote

for the Bayâḍ of the compiler of these pages (i.e. the present collection).' Again, the collection of Khwâjah 'Abd Ullah Tâ'îd's letters, fol. 161ª, is headed thus: 'Letters of my father Khwâjah 'Abd Ullah Tâ'îd.' In the heading of the introduction to his own Dîwân, fol. 381ª, he says: 'Introduction which this humble creature wrote to his own Dîwân.' This is followed by another introduction of his; namely, to the رياض المنشات of 'Abd Ullah Tâ'îd, headed thus: 'Introduction which I wrote to the رياض المنشات of my father.' From the above facts we can safely conclude that Muḥammad 'Alî, poetically styled Tamannâ, son of 'Abd Ullah Tâ'îd, is the compiler of this vast collection. He has already been mentioned in connection with the رياض المنشات, noticed under No. 884.

Contents:—

1. Mirzâ Mu'izz Fiṭrat's preface to the Bayâḍ. See No. 898-III. Beginning on fol. 38ᵇ:—

سبحان الله هر چند دیدهٔ قلم را الخ *

2. Extracts from Târîkh-i Waṣṣâf; beginning on fol. 40ª:—

معهود از فلک بی نمک و متعارف از ذات روزگار ناهموار الخ *

3. Ni'mat Khân 'Âlî's preface to his own Dîwân. See No. 370-1, etc.; beginning on fol. 41ª:—

عیار افزای نقد سخن الخ *

4. Letters written by Abd ul-Ḥamîd Munshî, foll. 48ª-50ᵇ.

5. Fayḍî's letters to friends, foll. 50ᵇ-52ª.

6. Letters written by Muḥammad Ṭâhir Waḥîd Qazwînî to his friends, foll. 52ª-58ᵇ.

7. Ẓuhûrî Tarshîzî's letters to Fayḍî and others, foll. 59ª-63ª.

8. Tugrâ's letters, foll. 63ª-71ᵇ.

9. Naṣîra-i Hamadânî's letters to Qâḍî Mîr Nûr Ullah Shûstarî and others, foll. 71ᵇ-87ᵇ.

10. Jalâl Ṭabâṭabâ,î's letters to Mullâ Shaydâ and others, foll. 87ᵇ-91ᵇ.

11. Letters of Mîr Muḥammad Ja'far 'Irfân, foll. 93ª-105ᵇ.

12. Amîr Muḥammad Bâqir Dâmâd's letter to Mullâ 'Abd Ullah Shûstarî, fol. 105ᵇ.

13. Fayḍî's letter to a friend (not named) and others, fol. 106ª.

14. Mirzâ Ibrâhîm Buyûtât's letter to Mullâ Sharaf ud-Dîn 'Alî, fol. 108ª

15. Letter from Shaykh Abul Khayr, brother of Shaykh Abul Faḍl, to Khân Khânân and others, foll. 109ª-110ᵇ.

16. 'Urfî's letter to Khân Khânân and others, foll. 111ª-112ᵇ.

17. Nizâm ud-Dîn 'Alî Shîr's letter to Sultân Husayn Mirzá, fol. 113ª.

18. From Jalâlâ to Islâm Khân, fol. 113ᵇ.

19. From Nawwâb Âṣaf Khân Qazwînî, poetically styled Ja'far, to Ḥakîm Abul Fatḥ Gilânî, fol. 114ª.

20. From Ṣadr ud-Dîn Muḥammad to Muḥtasham Kâshî, fol. 114ᵇ.

21. From Ḥakîm Ruknâ Masîḥ Kâshî to Khânahzâd Khân, fol. 115ᵇ.

22. From Qâsim Kâhî to Mirzâ Farîdûn, fol. 116ᵇ.

23. From Nawwâb Khân Khânân to Nawwâb Âṣaf Khân and others, fol. 117ª.

24. From Mîr 'Abd ul-Wahhâb Ma'mûrî to the governor of Yazd, fol. 117ᵇ.

25. From Shâh Muḥammad Shîrâzî to Mîr Ja'far 'Irfân, fol. 118ª.

26. Draft of a petition, fol. 119ª.

27. Letter from Mîr Sayyid 'Alî to his brother Mirzâ Qâsim, fol. 122ᵇ.

28. From Mirzâ Qâsim to his brother and others, foll. 123ᵇ-133ª.

29. From Mirzâ Faṣîḥ to Mirzâ Qâsim, fol. 133ª.

30. From Khân Khânân to Murshid Barûjardî, fol. 134ᵇ.

31. From Shaykh Muḥibb Ullah of Patna to Maulânâ Darwîsh of Midnâpûr, fol. 135ᵇ.

32. Extracts from 'Shaykh Muḥyî ud-Dîn Ibn ul-'Arabî, fol. 136ᵇ.

33. Anonymous letters, foll. 137ª-138ᵇ.

34. From Ḥusaynî to Mirzâ 'Azîz Ullah Khurâsânî and others, foll. 139ª-140ª

35. Anonymous letters, foll. 140ª-141ᵇ.

36. Shaykh Aḥmad, in praise of Camel, fol. 141ᵇ.

37. His letter, fol. 142ª.

38. Letters of Sayyid Shâh Ni'mat Ullah to Amîr ul-Umarâ Nawwâb Ja'far Khân and others, foll. 143ª-144ᵇ.

39. Mîr 'Abd ul-Wahhâb Ma'mûrî to Qâḍî Rûḥ Ullah, fol. 144ᵇ.

40. Draft of Mirzâ Ibrâhîm Artîmânî's letter, fol. 145ᵇ.

41. Letters of Mirzâ Mu'izz Fiṭrat, foll. 147ª-155ª.

42. Ḥazîn's letter in reply to Ârzû, in connection with comments upon the verses of Khâqânî, fol. 155ª.

43. Letters written by the compiler's father Khwâjah 'Abd Ullah Tâ'id to friends, foll. 161ª-172ᵇ, identical with *Rauḍah* II of the Riyâḍ ul-Munsha'ât, No. 884.

44. Letters written by Nadr Âlî Khân Murshidâbâdî, foll. 173ᵃ–174ᵇ.

45. From Munshî Kunj Bihârî to La'l Dâs Sâhir, fol. 174ᵇ.

46. Munshî Blâs Râm in praise of the Dîwâlî Poojâ, fol. 175ᵃ.

47. Writings of Mîr 'Abd ur-Rasûl Istignâ, foll. 176ᵃ–176ᵇ.

48. Mîr Sayyid Sharîf's letter, fol. 176ᵇ.

49. Prose prefaces and writings of Nûr ud-Dîn Zuhûrî: Nauras, fol. 178ᵇ; Gulzâr-i Ibrâhîm, fol. 185ᵃ; Khwân-i Khalîl, fol. 192ᵃ; in praise of Mînâ Bâzâr, fol. 206ᵃ; in praise of the Jeweller's shop, fol. 208ᵃ; in praise of the cloth dealer, fol. 210ᵃ; in praise of the flower dealer, fol. 211ᵇ; in praise of the sweetmeat-seller, fol. 213ᵃ; in praise of the fruit-seller, fol. 216ᵃ; in praise of the betel-seller, fol. 218ᵃ: in praise of the tobacco-seller, fol. 219ᵃ; in praise of the vegetable-seller, fol. 221ᵃ: see No. 284.

50. Tugrâ's prose-pieces: Preface to معیار الادراک, fol. 222ᵇ; in praise of Kashmîr, fol. 224ᵃ; a description of the lake Kamam, fol. 235ᵇ; Kanz ul-Ma'ânî, in praise of Shâh Shuja', fol. 237ᵃ; Tajalliyât, in praise of Kashmîr, fol. 240ᵃ; Tadkirat ul-Atqiyâ, fol. 244ᵃ; Mir'ât ul-Futûh, fol. 246ᵃ; Murtafi'ât, a description of a *Darbâr* at Jahângîr's Court, fol. 261ᵃ; Mushâbahât-i Rabî'î, fol. 263ᵃ; Tahqîqât, fol. 266ᵃ. All these treatises and prose-pieces are included, in Tugrâ's Kulliyât noticed under No. 333.

51. Faydî's introduction to his own Dîwân. fol. 268ᵃ.

52. Mirzâ Jalâlâ's introduction to the Dîwân of Hâjî Muhammad Jân Qudsî, fol. 270ᵃ.

53. Mîr 'Abd ur-Rasûl Istignâ's prose-pieces, foll. 274ᵇ–281ᵃ.

54. Mirzâ Muhammad Tâhir Wahîd Qazwînî's writings and prose-pieces. foll. 282ᵃ–296ᵃ.

55. Prose-piece by Mirzâ Tâhir Nasrâbâdî. fol. 296ᵃ.

56. Nasîrâ-i Hamadânî's prose-writings, foll. 300ᵇ–307ᵃ.

57. The debate between Shaykh Fîrûz and Mullâ Shaydâ, fol. 307ᵃ. See No. 2176.

58. Prose-writings by Mirzâ Nizâm ud Dîn Ahmad Tâli' Hisârî, fol. 310ᵃ.

59. Preface by Mîr Muhammad Ja'far Tihrânî, poetically styled 'Irfân, to the Latâ'if ul-Khayâl, fol. 313ᵇ.

60. The same Mîr Muhammad Ja'far's preface to the Dîwân of his father Mîr 'Alâ ud-Daulah 'Âlî, and his other prose-writings, foll. 316ᵃ–320ᵇ.

61. گل و نرگس Gul wa Nargis, by Mîr Sharîf bin Qâdî Mîr Nûr Ullah Shûstarî, and his other prose-pieces, foll. 320ᵇ–325ᵇ.

62. Prose-pieces by Abul Barakât Munîr Lâhaurî, Ṭâlib, Zulâlî and Ẓuhûrî, foll. 325b–335b.

63. Praise of Asad Khân's house, by 'Abd ur-Razzâq Âgâh, fol. 335b.

64. Prose-piece by Abul Mafâkhir Ḥusaynî, fol. 338a.

65. In praise of Iṣfahân, fol. 343a.

66. Shaykh Abul Faḍl's *Khâtimah* to the Markaz-i Adwâr, fol. 345a.

67. Extracts from the Akbar Nâmah, fol. 348b.

68. In praise of Shâh Muḥammad Shîrâzî, by Ismâ'îl, fol 349b.

69. An anonymous prose-piece, fol. 351b.

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75. Introduction to the Ṣuḥuf-i Ibrâhîm of 'Alî Ibrâhîm Khân, by the compiler's father Khwâjah 'Abd Ullah Tâ'id 'Aẓîmâbâdî, fol. 368a.

76. Introduction to Mîr Abul Qâsim Aurangâbâdî's history of Nawwâb Niẓâm 'Alî Khân and other Amîrs of the Deccan, fol. 371a.

77. Mirzâ Muḥammad Ḥasan Qatîl's preface to the Bayâḍ of the compiler of the present work, fol. 379a.

78. Preface which Muḥammad 'Alî Tamannâ (i.e. the compiler of the present work) wrote to his own Dîwân, fol. 381a. In this preface the compiler says that in A.H. 1212=A.D. 1797, when he happened to visit Lucknow, he arranged his Dîwân at the request of Mirzâ Muḥammad Ḥasan Qatîl.

79. The compiler's preface to the رقعی المنشات of his father. fol. 381b.

A list of contents of both works is given at the beginning of the volume.

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